

THE  
VINDICATION  
OF  
Ordinary & Publick  
P R E A C H I N G,  
BY A

*Gospel Ministry.*  
In two SERMONS  
Preached at RUGBY in  
*Warwick-shire.*

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By N. MACKAM Minister of the Gospel at  
*Dun-Church.*

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Psalm. 3. 2. *Beware of Dogs, beware of evil wor-  
kers.*

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*Millar. lib. contra Arianas, Læsi quidem ille verbis, qui  
has possit fallere electio: sed patet impietatis tanta pro-  
fessio,*

*Epistolarum ad Hebræos.*

---

London, Printed for Thomas Bassot, 1657.

*T. G.*



THE  
VINDICATION

OF  
Ordinary & Pious  
PRACTISING

BY A  
Gospel Ministry  
In two SERMONS

Preached at RINGBURY  
in the Church of St. Andrew

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By W. A. M. Minister of the Gospel  
in the Church of St. Andrew

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Printed by J. H. B. at the  
Press of the Church of St. Andrew

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GENERO SO

Thomæ Greswaldo

Armigero, de Cubbingtonio, Comi-  
tatu Warwick, cui ex animo ex-  
opto incrementum gratia, et plenissi-  
mam gloriæ.

**Q**uum nihil in me sit quod non  
consecrare debeo Christianæ  
Reipublicæ, ideo etiam si immerito  
hoc tempore studia referenda ad publi-  
cam utilitatem duxi, ob conscientia-  
am officii mei. Nam Turba Cleantheæ,  
id est, Philosophi sapientiæ studiosi  
haurientes prudentiam oculis peo-  
ris, uno consensu dant animalibus  
motionem et actionem. Non viri  
fruerer, nec carperem vitales auras,  
fidelitescam alto silentio in latebris  
A 2 depravati

depravati ingenii. Sic non fuerim  
Christianus, sed Bestia in qua nihil lu-  
cis est referentis, beneficio alterius.  
(Ad hoc propositum) Oratores reso-  
nant, Non solum nobis nati sumus,  
Ornatissime, non animo versote ca-  
ruisse mediis divinis propter instructi-  
onem in viis pietatis; sed oculos de-  
figo aspectu claro in salutem tuam, et  
universalium tecum: valde percipio  
me tradere chartis verba communia,  
tamen bonum quod communius est  
meus. Non milito sub vana Gloria  
me edere librum oculis publicis: cum  
ubiq; recepta est sententia, et ita mea  
fert opinio, Quod securior, est melior.  
Obscuritas cincta atrâ caligine est op-  
tima securitas contra edaces morsus  
livoris. Domine, ne mentis impro-  
peret aethera latratibus contra stylum  
te quasi patronum huius infantuli,  
nescientis uti verbis articulatis, et os  
resolvere in defensionem sui ipsius.  
Sic admovebo orationes penetrantes  
in aurem, et in aulam stellantis superi  
Regis, ut firma mente stares splendi-  
diorem

diorem astris firmamenti: cui ardenti  
cupidine exopto vehementer Gratiam,  
miserecordiam, et pacem, in hac val-  
le lachrimarum, et fruitionem Glo-  
riae sanctorum in luce. Vale et floresce  
in Jesu Christo Domino nostro.

*Observatissimus,*  
N. M. *pradicator*  
*Theologia apud*  
*Dun-Church,*

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A 3

T 10

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10  
The first of these is the  
fact that the church is  
not a mere collection of  
individuals, but a living  
body, with a head and  
members, and with a  
common life and action.

Of course, the church  
is not perfect, and it  
is not without sin and  
error. But it is the  
body of Christ, and it  
is the body of the  
living God.

7 2

—



TO THE  
COURTEOUS  
READER.

**I**F thou expectest in this short Treatise any thing curious limned, and branched over with Art: spare thine eye any further travel. Theological Doctrines are dressed rather for the stomach than the Palate. In the preaching these Sermons, I resolved not to set forth dissertated salubria, I looked very little at harmony to delight the Ear, but especially at Energy to reach the Conscience; I considered more the reach and capacity of my Auditory, than to set forth my own wit, regarding more the peoples benefit, than mine own credit and applause. 'Twas an excellent saying of Augustine, Mallem ut reprehendant Grammatici, quàm ut non intelligant populi. Bernard ever thought it the best preach-



To the Reader.

ing to vent apta non alta, yet both are commendable in learned Auditories: to such learned ears, I would speak non solum scripta sed sculpta, yet when all is summed up, this will be found the most comfortable truth, No Preacher is so learned as he who can save souls. And now read the work, and there thou shalt finde Gods revealed will in saving souls ordinarily, by his Ordinance of preaching; for, as we preach to the ear he hath promised to speak to the Conscience, Habet cathedram in Coelis qui corda docet; and albeit this is foolishness in the eyes and ears of the worldly wise, yet this is wisdom with God. Therefore I wish thee to attend diligently to exhortation in publick, which is *Semper Dei Virtus Dei in latente*, of which I am not ashamed; In a word, my desire is, that thou mayest be saved; and to this end, I advise thee to use spiritually Gods Gospel-means conducing therunto; for he that hath ordained the one, hath also ordained the other. *Nemo pervenit ad terminum nisi per viam.* Also I desire thee, to answer the many precious opportunities of Gods grace, for 'tis not only vain,

## To the Reader.

gain, but dangerous to dally with our  
souls. Almighty God hath sown much  
seed, be sure he expects a plentiful har-  
vest; there is no answering great means  
with great sinfulness, or little goodness;  
That complaint is sad, that Ministers  
Doctrines are very heavenly, and peoples  
conversations very earthly and sinful;  
a melting Heaven, and an hardened  
heart meet ill. I shall say no more, but  
wish thee to pray much, hear much;  
pray well, hear well, and take heed of li-  
ving ill; praying for thee as St. Paul for  
his Sonne Timothy, 2 Tim. 2:7.  
ἵνα ὁ λόγος, δύνῃς σοι ὁ νέμεος σῴσῃ  
τοῦ σώσει.

Thine in any spiritual  
furtherance, N. M.

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THE

To the Reader.

THESE are the first of the new  
series of the *Quarterly Review*,  
and it is with much satisfaction  
that we publish them. The  
editors have been very anxious  
to make them as perfect as  
possible, and they are  
now in the hands of the  
press. They will be ready  
in a few days, and we  
trust they will be found  
to be of great service to  
the public.

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THE

# THE Ministry of Man

GODS ordinary means for  
Mans Conversion, as the  
Scripture witnesseth.

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Coloss. 1. 7.

*As ye also learned of Epaphras our  
dear fellow servant, who is for you a  
faithful Minister of Christ.*

---

**I**N the fifth verse of this Chapter,  
St. Paul shews by what means  
the *Colossians* knew assuredly,  
that Life and Glory was laid up  
for them in Heaven; namely, by their  
hearing of the Gospel preached by  
Epaphras; and indeed the Gospel  
preached is *Organon fidei ex ordinati-  
one Divina*, as Saint Paul excellently  
proves in *Rom. 10. 17.* Faith comes  
by hearing, and hearing by the Word of  
God; and in the 8th verse, it is called  
the word of Faith which we preach,

id

*Metonymia  
adjuncti.*

*id est promissionis evangelii, cui fides habetur, seu qua fide percipitur, that is to say, a means to beget Faith, not Physically, but Organically and Instrumentally.*

*Ἐπαφρᾶς  
ex  
ἐν et  
ἀπὸς.  
Spuma*

In my Text which relates to the 5th verse, the learned Apostle shews, by whose ministry it was, that through Gods blessing the *Colossians* were brought to this saving knowledge and assurance; namely by the Ministry of *Epaphras* a Gospel Preacher in the Church of *Colossia*, as appeareth by the words of my Text literally and syllabically.

Thus having hinged my Text upon the fifth verse, I shall orderly descend to the right dividing, and distribution of the words, which contain in them, a lively commendation both of the Preacher, and of his Hearers; in which words are obvious these particulars. *St. Paul* renders the ministry of *Epaphras* most commendable, and useful to the *Colossians*, and compares him unto himself.

1. The Preacher or Gospel Minister *Epaphras*, adorned by *St. Paul* with



with two exquisite Epithites as ministerial Ornaments,

First, As he was *Dilectus*, dear or his beloved upon this account, because he was sedulous and sincere in preaching the Gospel, he was a labourer, not a loyterer, such Gospel Preachers should be, *Matthew* 9. 38. in which our Saviour teaches us to pray the Lord of the harvest to send forth *epetras operarios* labourers, or workers, not drones, and loyterers, or he styles him Dear, *carissimus* or beloved, noting that nearnesse and dearnesse which ought to be among the Ministers of the Gospel.

*Figulus invidet figulo et faber fabro*, one Artificer by reason of corruption envies another; but it ought not to be so among Gospel Preachers, they have no such Custome, nor the Church of Christ.

Secondly, As he was *Conservus* a fellow servant, *conservus*, *conservo*; and truly such they were, either as they served one Lord, or as they preached one Gospel: you may please to behold much humility in learned *Paul*, albeit

he

he was a learned Apostle, and in labours, and in learning exceeded; yet he prefers *Epaphras* to himself, a fair Copy for all Gods Ministers to write (*Ducis ad exemplum*) for indeed Gods Ministers are spiritual Caprains going before their hearers, *Doctrinā et exemplo*, in Doctrine, and Example. *Heb. 13. 7.* *μνημονεύετε τῶν ἡγουμένων* *Mementote ducum vestrorum (aut praepositorum)*.

Secondly, the praise and commendation of *Epaphras* followeth in relation to Christ & the *Colossians*, which consisteth of two particulars.

1. In that by office he was a Minister of Christ, *διδάσκαλος* which in a strict sense is put for one that cared for the poor, who had an office to this purpose, unto which office there were seven chosen men of good report, *Acts 6. 3.* But in a large sense it is put for any dispenser of the Gospel, as in *1 Cor. 3. 5.* Who is *Paul*, and who is *Apollus*, but Ministers by whom ye believed? *ἡ δὲ διδασκαλία*.

2. In that he was a faithful Minister, not seeking his own praise, but the

the praise of God, seeking not principally the fleece, but the salvation of the flock, *Sic vos non vobis*, he sought his peoples good; not Goods, their weal, not their wealth, yet the labourer is worthy of his hire; and if the mouth of the Ox that treadeth out the corn must not be muzzled, *Lege*; then muchlesse of the Minister that affordeth spirituals. As his mouth must be *Operans* to preach: so also to be fed, and that *Evangelio, Jureq; Divino*.

As he was *ab officio* Ministers, so *a qualitate*, he was a faithful Minister; not soly for himself, but for you *Colossians*, that is, for your salvation.

Thus you have heard the words divided, consisting principally of three heads, *Quis, quid, quibus*.

1. The person *Epaphras*, by office a Minister of Christ.

2. The quality of his office, a faithful Minister of Christ.

3. For whose sake, namely, for the edification and salvation of the *Colossians*.

Thus, having heard the Preachers commendation, let us view the commendation

commendation of his hearers the *Colossians*, that both I that preach, and you that hear, may imitate them in our several relations; for *Quaecumque scripta sunt, ad nostram eruditionem scripta sunt*; what was written afore time, was written for our learning.

*Epaphras* his Auditors are commendable for three divine Virtues, and qualifications, more especially; O that all you that hear me this day were equipollent, and answerable to them! which Excellencies are either expressed in my Text *totidem verbis*, or couched by way of implication.

1. They gave *Epaphras* the hearing, they lent him their ears, they did not pull away the shoulder, neither did they stop their ears like deaf Adders; they were not of a rigid separation, forsaking the Assemblies, as the custom of some is now in fashion, *ad hoc non sic ut nos*, a custom cried down by *St. Paul*, *Heb. 10. 25*. they did not like truantly Schollers hear him, *aut raro aut nunquam*, seldom or never, for then they had been

Dunces

denses, not learners, as most of the crue  
 of now and then hearers are, but they  
 heard him constantly & conſcionably,  
 willing at the poſts of wiſdome for  
 knowledge. As they heard his Doctrines, ſo  
 they learnt them, as they heard; they  
 proved excellent proficients in the  
 Goſpell Schoole, *Dicta & facta ſunt*  
*Conſeque*, the Sermon was no ſooner  
 preached, but obeyed; no ſooner ſpo-  
 ken, but practiſed: they were not  
 looſe forgetfull hearers; but they  
 learned. O that all you that heare me  
 this day, were ſuch, having not only a Pet. 1.8.  
 large Appetites, but good diſſeſſions;  
 that our Sermons may be within you  
 Theoretically, and then without you  
 Practically. As they heard him, and learned  
 of him, ſo they exceedingly loved and  
 honoured him, verſe 8. both his cal-  
 ling and his perſon were exceeding  
 precious and honourable in their  
 eyes; they loved him for his works ſake  
 and as a Man ſent of God, *etiam pro*  
*vice Chriſti*, to be a meanes to ſave  
 their Souls: and this love was not  
 B hollow



Hollow, but hearty, not Verball only, but Cordiall, it was a declared love! the *Colossians* were *ὑποτασσάμενοι τῷ κυρίῳ ὡς ἀγαπᾶτε*, that is, mindfull of his labour of love, or of his energeti- call and working love, by declaring an operative and effectuall love in the Spirit. No wonder they heard him, learned of him, because they loved him. Love to the person & profession, will fetch out a diffusive love to the doctrine.

Thus, for our imitation as Preachers and Hearers, we have heard the words of my Text divided into their severall streams: wherein both the Minister and his hearers are wonderfully commended; he for Preaching well, and living well; and they for hearing well, and learning well.

Now it remains, I give you the sum of the words in brief terms, & so descend to hold forth to your Christian view, the natural Doctrine or Position which issueth out of the Marrow and Bowels of my Text.

As ye have learned of *Epaphras*, &c. as if *St. Paul* should say, O ye *Colossians*, as ye have a lively hope, and not a dead

*dead hope of Glory, laid up for you in Heaven;* so ye have learned this of *Epaphras*, in his ordinary Lectures preached unto you; not that *Epaphras* was a meanes of himself; but his preaching, receiving efficacy by the Spirit, wrought this in them also; not by Dreams, Visions, Enthusiasms, Traditions, or extraordinary Revelations; not by a contempt of publike Preaching & preachers; not by reading only, did they arive to this knowledg, but by a conscionable & constant hearing of his Gospel Lectures from whence naturally ariseth this Doctrine or position.

That the knowledge of life and Salvation is ordinarily wrought in men, and women, by the preachings of the Gospel, and that by men called of God to this function.

There are two sorts of men, in the Church of Jesus Christ.

1. Preachers, such as *Epaphras* was, faithfull Ministers of Christ, and able dispensers of his word. Men of God, & holy men of God, because their dispensation comes from God, 1 Cor. 2. 12,

2. Hearers, or Disciples, or Schol-

lers, such were these *Colossians*: now is all are not Preachers, so all are not hearers, but God, the God of order in every Church, hath appointed some to preach, and some to heare, 1 *Cor.* 12. 28. 29. All are not Prophets, all cannot interpret the writings of the Prophets, by the singular gift of the Spirit, all are not teachers but some, whose labours in doctrine, God uses to convert Souls to himselfe, and as spirituall Fathers to forme Christ in them. *Galat.* 4. 19. *Col.* 15. *Rom.* 10. 14. *Rom.* 116. 1 *Peter* 1. 23.

*We are Borne againe four wayes.*

1. Sacramentally, by Baptisme
2. Spiritually, by the word preached and read.
3. Corporally, in the Resurrection
4. Eternally, in our Glorification

So that from, 1 *Peter* 1. 23. I collect that the preaching of the word is the onely ordinary instrument outwardly, for the begetting of the seed of true grace in a people, for as the Sacraments confirme, strengthen and nourish grace, so the word begets it, grace hath its beginnings from it.

To

To this purpose St. *Paul* calls it, the word of Faith which we preach, *Rom. 10. 8.* intimating that the word of God preached, is *Organon fidei et Divine instructionis* the instrument of Faith, and divine instruction: *View 2. Tim. 3. 16.* all Scripture is taken in a late sense, peculiarly, as tis penned, consequentially as tis profitably Preached and applyed, by a Gospell Ministry. I confesse the Habits of Faith, and hope *infunduntur vel imprimuntur ab ipso Deo.* So they are *Dona Gratuita*, free gifts of God *James 1 17.* Allmighty God being the Author and Fountaine of them, yet our faith and hope depends upon hearing the Gospell preached, *tanquam ab instrumento necessario*, as being a necessary Instrument, not that it is *instrumentum Majus principale*, but *minus et remotius.*

Thus you have to your hand my Doctrine proved by many Scriptures: now it remaines, I give you some Gospell-Grounds, and Reasons, for the Confirmation of this Truth in hand; as I have proved, it is so, so I shall prove that it is so. E 3 The

The first Reason is drawn from the revealed will and good pleasure of the Almighty, which is termed *voluntas signi*: to this purpose view, 1 Cor. 1. 21. It pleased God, by the foolishnesse of Preaching, to save those that believe, that is, It pleased God by the pure plaine and powerfull Preaching of the Crosse of Christ, which is foolishness in the eyes of Worldlings, to save all such as believe and obey it, 1 Rom. 16. tis the power of God to save such as believe: I confesse Allmighty God is able to bring his Elect out of time, to believe in time, without meanes, for he is not limited to meanes, being absolute and independent; yet tis the will of his good pleasure to appoint Preaching as the ordinary meanes, and to adde a blessing to it, to assist it by his Spirit, to make it energeticall to save: this is the first Reason.

The second Reason is this, because God never intended that any thing should be ascribed to the excellency of the instrument, in mans conversion, but to his own glory, therefore he hath ordained ordinarily, that man should be



be taught by man, 2 Cor. 4. 7. Sayes  
the learned Apostle, we have this trea-  
sure in Earthen Vessels, that the excel-  
lency of the power, might be of God,  
and not of Man, you know that the  
weaknesse and infirmiry of the Instru-  
ment makes much for the glory of the  
Agent: now it is clear that Almighty  
God gaines all the glory, in that he  
brings men to a sound conversion, by  
the Sermons of weak and infirme in-  
struments as we are; hereby Gods po-  
wer is seen, in our weaknesse.

The third Reason, is, because of  
mans weaknesse, who could not in-  
dure the glory and majesty of God  
speaking of him, *Exodus 20 19.* And  
they said unto *Moses*, Speak thou with  
us, and we will heare; but let not God  
speak with us, lest we die. The voyce  
of God is like thunder, it terrifies  
mans timorous Heart of flesh *huma-  
na motura tonitrua mentes.* Now in re-  
gard man cannot indure Gods natu-  
rall voyce in Thunder, he hath ap-  
pointed that he shall be taught by his  
spirituall and comfortable voyce.  
(namely his Word): as the one is *vax*

*in Aere*, so the other is, *vox in Sanctua-*  
*rio*: therefore it is that the Lord prom-  
 ised, that he will raise them up a  
 Prophet from among their Brethren,  
 like unto *Moses*, and he would put  
 words into his mouth, to speak unto  
 them all that he shall command him.  
 Christ is the Prophet, here principal-  
 ly meant, but herein other Prophets  
 are comprehended: though other Pro-  
 phets were not like unto *Moses* in all  
 respects, *Deut. 34. 10.* yet they were  
 like him, as men sent from God, and  
 as raised up from among their Bre-  
 thren, this is a third ground or reason  
 why Almighty God makes use of the  
 Ministry of man, for mans conversion  
 as before to advance his own glory, so  
 by way of condescension to mans in-  
 firmity.

The fourth Reason, why it is so, Be-  
 cause of the security of mens Souls: as  
 for example, if God should Preach to  
 us by an Angell, even Satan would be  
 sometimes too cunning for us, who can  
 transforme himselfe into an Angell of  
 Light, *2 Cor. 11. 14.* If seducers, Sa-  
 thans Apes, can transforme themselves  
 into

into the Apostles of Christ, *Reve. 2. 2.*, then much more can Sathan transforme himself into a glorious Angell, who is their Teacher. It would not be safe for Soules to be taught this way, (again) : If one from the dead should teach us, this would not be safe for us, by reason, Sathan cannot appeare in the shape of a Prophet, and speake like him, remember Sathan is never worie then when he appeares, lapt up in the Mantle of Holinesse: our Saviour stood upon his guard very much, when the Devill appeared with a *Scriptum est.* *Math. 4. 6.*

*1 Sam. 28. 14.*

Againe, if God should teach us by miracles, this would not be safe: for *Jannes* and *Jambres*, two Arch-Enchanters withstood *Moses*, *2 Tim. 3. 8.* for by their Inchantments they cast down their rodde, as *Moses*; and they became Serpents, as *Moses* Rod did: so by this meanes, they went about to prove him, in *Pharohs* eye, to be an Enchanter, like themselves, to do what he did, by Art, not by the Finger of God: also *Antichrist* of whom *St. Paul* prophesied, that he should come

come after the working of Sathan with all power, signes, and lying wonders, *2 Thes. 2. 9.*

Againe, if God should teach us by visions, it is apparent that Infidells and Pagans had their Apparitions: and if by Dreams, some are naturall, arising from the Elementary constitutions of mens bodies, and denote their sinfull tempers, and lustfull inclinations; and some are diabolical, and some are Divine: and how should we be resolved, from what Spirit they arise. So by this meanes, thousands would be seduced, and spoyled, and led into a Maze, and Mæander of errors; both in opinion and practice, so branded and stigmatized with those, in the 8th verse of *St. Jude.*

Therefore that God might provide for the safety of his Church, he ordained a Preaching Ministry, successively to the Worlds end, as appeareth by the Commission he gave his Disciples, together with a speciall promise of presence and assistance, *Math. 28. 19. 20. Nomine fallentes Christi, falsique propheta (sic scripsit Damascen) Exurgunt*

*gunt terris, et monstra potentia fingent.*

The fift Reason, why it is so; is, because this maketh much for the benefit of man, in that God teaches man, not by Angells, or by men of Angelicall perfections, but by men subject to the like passions, and infirmities; to the end they may preach the more feelingly with bowels turned and rowled within them, with Sympathising compassions: see, *Heb. 5. 2. Heb. 2. 17. 18.*

Therefore it pleased God to set over us, such as *Epaphras* was: to preach and declare his revealed will to us, in respect of an apt response to the Work of Mans Redemption: As he was, *verus homo etiamsi non mirus homo* who died for us; so he must be *Homo*, that must preach to us the way of salvation, *Act. 3. 22.*

The sixt Reason, why it is so, is drawn from the experience of Saints in Gospell-times, who witnesse were, that it pleased God to beget that grace they had by his Word, and Spirit, and St. *Paul* as a spiritual Father begot

begot multitudes this way, and nursed them up as a Mother this way, 1 *Cor.* 14. 15. & *Cor.* 3. 2, and in the 2 *Cor.* 3. 2. *St. Paul* finds by sweet experience this truth, Ye are our Epistle written in our heart, known and read of all men, that is, your conversion is as a large and Authentick Epistle of our commendation, both in respect of our Ministry, and of your Conversion, and in *Gal.* 4. 19. *St. Paul* resembles himselfe to a tender and fruitfull Mother in Travell; and the *Galatians* to his Children brought forth, not only to the knowledge of Christ crucified, but to a conformity to Christ also, and this is obvious to Saints in-  
 reflects, and Gospel experience, and *St. Paul* in *Col.* 1. 6. affirmed that the Gospel Preached, brought forth fruit in them, which notes the efficacy of the Gospel preached by man, seconded by the Spirit, to bring forth Faith, Hope, Love, and Sanctity in the minds of Hearers: To this purpose, preaching is compared to sowing, and the Word to seed which cast into the Earth, bringeth forth fruit, in some thirty  
 fould



fold, in some fixty, and in some an hundred, in some more, and in others lesse. *Lactantius* sayes, *Sapientia philosophorum non abscindit vitia, sed abscondit: Dei praecepta totum hominem immutant, et exposito vetere novum reddunt* view an elegant full place to this purpose, *Esay*, 55. 10. I might adde many more Reasons to confirme my doctrine in hand, proving the efficacy of the word preached by man, sometimes termed in Scripture, the word of Grace, *Acts* 20. 32. sometimes the word of life, *Phil.* 2. 16. sometimes the grace of God, *Titus* 2. 11. also the Kingdome of God, *Math.* 21. 43, also salvation it selfe, *Heb.* 2. 3. also everlasting life, *John* 12. 50. though these be unproper speeches attributed to the word preached, yet they are effectually to set forth the excellency of the word, and the efficacy thereof: as if the Lord should say, this is the ordinary meanes and worker of salvation, not as I said before naturally or physically, having any such vertue in it selfe, but because it is the only meanes the Lord hath sanctified, and set apart  
to

to work saving grace in his elect, seconded with meditation, and prayer: thus having finished the induction by way of prooffe and reasons, I passe orderly to the several uses of Instruction which branch out of my point of doctrine, craving Gods assistance, your patience, attention, and retention.

### Use. 1.

Is it so, as hath been sufficiently cleared out of the Scripture, that the knowledge of Life and Salvation is ordinarily wrought, in men and women by the Preaching of the Gospel, and that by men called thereunto, by Almighty God? Then I beseech you, in the first place, be informed, that the Ministry of the Word, is of great necessity, for the conversion and salvation of Souls: you see, God was pleased to bring the *Colossians* to Life, and Light, this way; tis true, this doctrine is much opposed, but it is by Batts and Owles, who indure not the light, who live in dung, and darknesse, and also love it; upon whose heads and hearts

lyes

yes the condemnation, both for cer-  
 tainty and severity. And as for those,  
 that say, so much Preaching is need-  
 lesse, and that the calling of the Mini-  
 stry, is an unnecessary calling; Let  
 them know, they are but Doggs that  
 bark against the Moon, and let their  
 mouths against Heaven, *Psal. 73. 9.*  
 For as Christ is the light, by way of  
 eminency and excellency, so his mi-  
 nisters are, as so many rayes of this  
 Sunne of Righteousnesse: at the least,  
 they are Candlesticks, which hold  
 forth his light: Also these *Shiners* are  
 great enemies to a State, for Gods Mi-  
 nisters are the Horsemen, and Char-  
 iots of *Israel*, the chiefe munition and  
 strength of *Israel*, *2 Kings 2. 12.* Also  
 such as oppose Christ in his Ministers,  
 and turne away their eares from Hear-  
 ing them, have the notable marke of a  
 Reprobate on them. For as all those  
 that are elect, are ready and willing  
 to heare, *Iohn. chap. 10. verse. 27.*  
 so on contrary not to be such,  
 is the marke of a Reprobate, *Iohn 8.*  
*47.* and a greater sinne lies on them,  
 than upon *Sodome*, *Mathew 10. 15.*  
 There-

therefore fearefull is their condition whether they be Quakers, or Seekers, such as pretend they live above ordinances.

Use. 2.

Is it so, &c. This doctrine vehemently calls upon us that preach the Gospel, to labour to imitate *Epaphras*, namely to be painfull and diligent in our cures, to be labourers, not loyterers, to be faithful, and not unfaithful; above all to labour to winne Souls to God; to be apt and able to preach, to preach *vita et verbo* in Life and Doctrine, to be lights in both, and not dark lanterns, for *Is predicat viva voce*, qui *predicat vita et voce*, he preaches best, that preaches and liveth best; not given to Wine or filthy Lucre; above all, to covet, to gaine most Souls to God, and there is a double bond, which obliges us hereto.

1. Gods Commandement, 1 Cor. 9. 16. for though I preach the Gospel, yet have I nothing to glory of; for a necessity is laid upon me, yea, wo is unto

unto me if I Preach not the Gospel:  
 Gods Commandement extends to  
 thy sedulous Preaching of the Gospel  
 yea to thy Preaching it every way:  
*Hierome* sayes, all in a Minister should  
 be *vocalia*. His very conversation  
 must Preach; So *Noah* was a Preacher  
 of Righteousnesse, for *Cyprian* sayes,  
*Efficacius est vita quam lingua Testimo-*  
*nium*, A good life perswades more then  
 an unperformed Sermon, though ne-  
 ver so excellently delivered.

2. The peoples good, *Ezekiel*. 33.  
 6. his forewarning, makes the people  
 take warning, he is the Alarme Bell,  
 that gives notice of dangers, eminent  
 and approaching, but if his Clapper be  
 tied up, or tied fast, if he be dumb, he  
 betrayes them, and damnes himself.  
 Therefore if we have any bowels in  
 us, let us in Gods feare be Preachers  
 indeed, not in name, but in very deed,  
 eying perpetually, *Psal.* 50. 16. *Mat.*  
 5. 19. to whom I say, as *St. Paul* will-  
 ed the *Colossians*, to say to *Archippus*,  
 which warning may serve as a looking  
 Glasse for Ministers, to dresse them-  
 selves by, *Col.* 4. 17. And say  
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to *Archippus* ; See to the Ministry which thou hast received in the Lord, that thou fulfill it *ἵνα αὐτὸς πληροῖς* , Sutable is that of the 2 *Tim.* 4. 5. Do the work of an Evangelist, fill up its ministry, that is, so Preach, and so lead thy Life, as becometh a Minister of Christ, and above all, promote Christs Kingdom, in seeking to save Souls, *Semper curare oportet Ministrum, non tam ut assequatur honorem, quam ut exequatur laborem Ministerii* , tis dangerous and damnable in a Cure, to live *sine cura*. I shall end its Use with a word of Caution, to such as have the right of presentation to Church-livings.

*Qualem Commendes, etiam atque etiam aspice, ne mox,  
Incutiant aliena tibi pescata pudorem, Horat.*

Look well whom ye to Cures shall name,  
Lest others sinnes bring you to shame.



Life. 3.

Is it so; then every one of us are exhorted cheerfully to submit to this ordinance of God, and that in practise; and be perswaded, tis a great mercy, not enough to be valued, to live under an able Ministry, and to heare them diligently, for let a mans estate be what it will, he hath need to heare, either to be informed, or confirmed, or reformed, to be stirred up, lest he wither, and be about to die; Graces are imperfect in the best, and if they be not nourished, they will decay; O that dark Souls would be convinced of this truth out of *Acts*, 26. vers. 18. where a Gospel ministry is appointed of God, to open blind eyes, and to disenthral Satans Captives, and that it is the only means of Regeneration, *1 Pet.* 1. 23. and the Churches, and Persons; the Holy Ghost gives testimony unto, as touching the truth of their conversion, are such, that they were converted by sound preaching, *Acts* 2. *1 Cor.* 4. 15. *Gal.* 3. 2. *Jam.* 1. 21.

and many more places I could produce: For settling our estate we desire a Learned Lawyer, and for our sick bodies, a learned Physician, and therefore for our most precious Souls, let us much more desire, an able Preacher, for our Souls are our All: Save them, and save all: Loose them, and loose all: there is no gain, to the gain of the Soul, and no losse to the losse of it, which is occasioned by our Ignorance, and the Preachers Dumnesse and Silence. As unskifull Physicians destroy many bodies; so doth the unskiffulness of Preachers, many Souls: tis a very hell to live under a dumbe Dogge that cannot bark, or under one that cannot administer a word in due season: it hath been the Divels policy, in times of superstition to put out *verbum predicatum*, and in times of profaness and licentiousness, to put out *verbum applicatum*. Sathan is much beholding to the Popish Priests for their ignorance, but more for thier Silence. Therefore as thou lovest the life of thy Soul, live under a powerfull Soul-convincing Ministry, for conviction,

conviction, is the way to conversion;  
this is the Spirits Method,

Use 4.

Is it so; then in the fourth place, my Doctrine serves to confute and convince, All Schismatics that dream of a speaking Scripture; and all Quakers, and Seekers, that Dream of an infused Scripture; and all Papists, that dream of a painted Scripture, who hold, *Testes fenestras*, more authentick then all Gods Oracles. I say, my Text and Doctrine throwe mire in the faces of such, and declare with one consent; How that Gods ordinary way of Converting Souls, is by Preaching on the Preachers part, and Hearing on the Hearers part, 1 Cor. 3. 6. I have planted and *Apollo* watereth; but it is God that giveth the increase, they are possessed with a spirit of giddinesse. That think God will give a blessing without Ministeri- all labours. Though God be the principall cause of Mans Conversion, yet they are Instrumentall. Hear

what S. Paul sayes, *We are labourers together with God*, intimating, that God useth their labours to work faith in whom he will: also in *Rom. 10. Faith comes by hearing, and hearing by preaching*; Intimating, as *Chrysostome* saith, That the Word preached is as Oyle to the Lamp. My beloved, there are many causes which conduce to mans Conversion, as God the Efficient, Christ the Meritorious, the Spirit of God, the impulsive; the Word preached and applied, as the Flint and the Steel, laid together, is *Instrumentum Coniunctum*; and the Minister is, *Instrumentum Remotum*.

But methinks, I heare various Objections against my Doctrine, and what hath been spoken to it: one Objection, is this, ferched out of *Jeremy 31. 34.* where the Prophet layes, How that under the New Testament, *All shall be taught of God, and they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; For they shall all know me from the greatest of them, to the least, saith the Lord.* (Say they if  
it

it be so) then what necessity is there for mans Ministry in these Gospell times.

To which Objection, I'll answer distinctly, and particularly, as the Lord shall enable me.

First, these words of the Prophet are not to be accepted, simply, and absolutely as they are literally laid down, but Comparatively, and Synecdochically: but unto the first I am to speak more principally.

1. Comparatively, intimating to us thus much, that under Gospell Dispensations, there shall be farre greater knowledge than was under Legall, when the Jews were kept under childish rudiments, to this purpose is that Prophecy of the Evangelicall Prophet, *Esay. 11. 9. The earth shall be full of the knowledge of the Lord, as the waters cover the Sea*; Noting to us that in Legall times; God gave but a taste of Heavenly knowledge, even but drops; but in Gospel times, he will afford floods, and poure down plentifull showrs and full Draughts of knowledg: to this purpose is that pro-

phesy, Joel 2. 28. *In those dayes, sayes God, I will pour down my Spirit upon all flesh; Ad verbum*, shower or rain down Buckers full, noting the Redundancy of knowledge, and exuberancy of Spirituall Gitts, a large and plentifull measure of the Spirit: Yet this destroyes not subordinate means neither doth it deny Agents and Instruments to effect this prophecy, See, 2 Cor. 4. 6, 7. *God who commandeth Light to shine out of Darknesse, hath shined in our hearts, to give the light of the glory of God, in the face of Jesus Christ,* out of which you may collect these particulars.

1. That the illumination of the heart, is the singular work of the power of God: As that work of Creating light, Gen. 1. 3. The same power that created a naturall Light, created a Spirituall.

2. That that world which was once covered with the mantle and vail of darknesse, of Ignorance, God hath now brought the Light of his Gospel into it, a bright shining Light, and this Light God caused by Jesus Christ,



Christ to shine into the heart of Paul with the rest of the Saints, giving them a perspicuous knowledge of the Glory of God.

3. That this Light is the Light of the Gospel preached, working saving knowledge by Jesus Christ, who by this meanes brings light and life home to the Soul, as his Instrument; appointing his Ministers in his Commission to be his Agents, albeit Christ is the Light Originally, as God and as Mediatour, in his Incarnation, purity of his Nature, yet his Gospel and his Ministers are Lights, as Beams of this Sun. And thus the words of Christ are to be understood, *John 9. 19.* *This is the Condemnation that Light is come into the world.* And these borrowed lights, God the fountain of Light, uses ordinarily, to bring dark and blinde souls to the saving knowledge of Jesus Christ. See *John 5. 25.* Says Christ, *The howre is coming, and now is, that the Dead shall hear the voice of the Son of God, and they that hear shall live;* This voice of God is the

the Gospell Preached, called in *Ephes. 1.19. The exceeding greatnesse of his Power*, or the *might of his Power*, not his absolute Power, whereby he is able to do what ever is possible, but his Power joyned with his Will and Word, put forth, for the finishing of the work of Faith; in them that beleeve, the Instrument of his Almighty Power; called in *Rom. 1.16. The Power of God to Salvation*, that is, to work faith to Salvation: all which more to us, that subordinate means are not taken away by the prophecies before mentioned. And this is the answer unto the first branch of the Objection.

The second Branch is this; the forementioned Prophets, in their prophecies before recited, did not intend the Abolition, or Annihilation of the Ministry of man in Gospell-times, as Gods mediate and organick way of mans Conversion; for then they had cleerly opposed the order and dispensation of Jesus Christ, in the Commission he gave to his Disciples, *Mat. 16. 15. view the Commission;*  
Also

Also Saint Paul had vented unsound Doctrine, in saying, Ephes. 4. 10, 11. He that Descended, is the same that Ascended; and he gave some Apostles, some Prophets, some Evangelists, some Pastours, and some Teachers,

1. For the perfecting of the Saints, that is, of their Graces.

2. For the work of the Ministrie; that is, for the exact discharge of that great worke.

3. For the edifying of the body of Christ, that is, of the mysticall body of Christ.

Pray observe, if God would teach his Church in after-times extraordinarily, then to what purpose was this gift of Christ, and to what end were they given?

Also how, or by what means should the body of Christ be fully edified if not by the Ministry of man: Surely, the spirit of the Prophets are subject one to another, and there is

an

an Harmony between them with a sweet consent: they clash not one against another, much lesse diametrally oppose. But it must needs be so, if a Gospel Ministry which is by man, must cease, and give place to the Quakers sense, safely collected out of the Prophets words. Again if you please to view the words of *St. Paul*, in the forecited place, you shall find, that the promise of giving abundance of Spirit in Gospel times, is so far from pulling down the Ministry of man as that it advances it and sets it up rather: first, view the 10th verse, *He that descended, is the same that ascended up, far above all Heavens*, that he might fill all things, *ἵνα πληρώσῃ τὰ πάντα*, *ut adimpleret omnia*, that he might fulfill all things, foresaid and prophesied of him, that is, all that should be requisite for the full glorification of his Church; for he ascended into Heaven, that he might fulfill his promise of sending the Holy Ghost, in a full manner filling all the members of his Church, with the large gifts of his Spirit, *John 16. 7.* and this was one end. Then observe

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observe what follows, albeit he as-  
 tended to send and bestow his Spirit  
 more plentifully to his Church then  
 ever; yet, he saw it necessary for his  
 Church to give some, Apostles, Pro-  
 phets, Pastors, Teachers, for his  
 Churches edification, or building  
 Heaven-ward, and Glory-ward; So  
 then it followes either *Esay* and *Jere-*  
*my* together or the gifts of the Spirit  
 must needs intend a Gospel Ministry,  
 else they and Christ must needs be at  
 odds, and notably divided; if so, they  
 cannot be true Prophets. But for cer-  
 taine, Christ and his Prophets are not  
 divided. Pray view, 1 *Cor.* 13. is  
 Christ divided, &c? as much as to say,  
 is Christ one in one, and another in a-  
 nother? is not Christ one in all his  
 Messengers God forbid any man should  
 think to the contrary, see *Rom.* 3. 4.  
 Let God be true, and every man a lyer:  
 however let Gods word stand true  
 and inviolable for ever, who is *via, vi-*  
*ta, veritas.*

The third branch is this. In that  
 the Prophet sayes, how that in Gos-  
 pel times they shall all be taught of  
 God,

God; this excludes in no wise a teaching by the Ministry of man, as Gods organically meanes, to further and effect mans Conversion and Regeneration. My reason is this, in regard *St. Paul*, who lived in that time, wherein this prophecy was fulfilled, yet he adviserh thus, *Rom. 12. 9.* Or ministry let us wait on our ministring, or he that teacheth on teaching: he cries not down a Gospel ministry, but exhorts to an holy and constant perseverance therein: againe Almighty God is said, *re-vera* to teach two wayes (I mean) in these Gospel dayes.

1. By his word, in the ministry of man; and so meant by, *Titus 2. 12.* where the Gospel a speciall effect and fruit of Gods grace is said to teach us and this Gospel teaches the doctrine of Election, Vocation, Justification, Sanctification present, and Glorification which is to come: the Summe of which doctrine is reduced to these 3 heads.

{ *Credenda* }  
 { *Speranda* }  
 { *Facienda* }

2. By



2. By his Spirit operatively in the ministry of man, and in the meditation of his word, revealing in particular, to all those that do, *re vera* believe their one Election, Vocation, Justification, Sanctification, and Glorification. So then God teaches outwardly by his word, and inwardly by his Spirit: for when the Minister teaches, God is said to Teach; as when the Disciples Baptised, Christ is said to Baptise, because what they did in this case they did by Grant and Commission from him. St. Paul in 2 Cor. 5. 20. beseecheth the *Corinthians* to be reconciled to God, *pro Christo* or *etiam pro vice Christi*, as in Christs stead, or as if Christ did beseech them, by him his Ambassador, whose words were not his, but his masters words put by him first into his mouth. There is a pregnant place, *Luke* 1. 70. he spake *Ore Prophetarum*, by the mouth of all his Prophets: albeit God is the speaker, yet the Prophet is *vox dei*, *John* 1. 23. sayes St. John, *Ego sum vox clamantis*, I am the voyce of one crying, or of a Cryer; yet Gods word is the Proclamation

compare  
John 4. 1.  
with the  
2d. verse.

mation in *John* 6. 45. our Saviour cleeres this *ad vitam*, I meane this part of the prophecie, And they shal be all taught of God, (in these words) Every man therefore that hath heard & learned of the Father, cometh to me wherein our Saviour pithily expresseth things in order to mans Salvation.

The first step is, hearing the Gospel Preached, which is the word of the Father, his written word explicated: & applyed; *ergo*, preaching is implied, for if no preaching, no hearing as *St. Paul* applies it, *Rom.* 10. How can they heare without a Preacher?

The second step is, learning what is heard.

The third step is, believing in Christ who is the subject of the Gospell, which notes, that, in order to mans Salvation, there must be preaching by a Preacher, hearing by the Hearer, and Believing by both. So then when we Preach, God Preaches; but more especially, when we preach to the eare and God by his Spirit preaches to the Conscience.

*Habet*

*Habet Cathedram in Caelis qui Corda docet.* Hence it is that the Word of

God, and the Spirit of God are con-  
joyned, *Esay* 59. 21. See how the  
Lord couples them together. I will  
make this my Covenant with them,  
saith the Lord, my Spirit that is upon  
thee, and my words which I have put  
into thy mouth, shall not depart out  
of thy mouth. Compare this place  
with *2 Cor.* 3. 8. where the Apostle  
calls his preaching, the ministration of  
the Spirit: noting to us that the  
word and Spirit are so neerely con-  
joyned, that they must always go to-  
gether, the Spirit shines in the word,  
and the word is powerfull by the Spi-  
rit: and as we must be taught of God,  
so it must be by the word; hence I  
conclude that it is a damnable thing,  
to pretend the Spirit, and to neglect  
the word preached, and if you please  
but to view such as sleight the word  
preached, casting it behind their backs  
they runne into errors, and break  
forth into Blasphemies: the reason is  
because they decline that which God  
hath appointed to informe the judg-  
ment,

judgement, to reforme the will, to order the affections, and to bring every thought into captivity, to the obedience of Christ: view, 2 *Cor.* 10. 4, 5.

The fourth branch is this, whereas the Prophet saith, They shall no more teach every man his neighbour, namely, Know the Lord; This intimates not:

διὰ τοῦ  
μετα-  
phora ab  
edifica-  
tione  
Domus.

1. That one neighbour ought not to teach another: for Saint *Paul* in his 1 *Thes.* 5. 11. advises private Christians; to edify and build up one another. To this purpose Saint *Paul* exhorts Christians mutually to edify one another, *Col.* 3. 16. Teaching and admonishing one another: also parents are commanded to teach their children, *Deut.* 11. 19. Husbands their Wives, 1 *Cor.* 14. 35. Yea, Ministers are commanded in the Commission to discipline all Nations, to ground them in the principles of Religion. I might have produced the examples of *Aquila* and *Priscilla*, who instructed *Apollos* more perfectly in the way of the Lord, *Acts.* 18. 26. Now to what purpose

purpose are all these Scriptures written, but for our learning, and in vain were they penned by the Holy Ghost, if one neighbor might not teach another; So then they erre grossly, who take the Prophecies before mentioned, simply and absolutely, *Ad literam*, for they are to be understood comparatively, noting to us, that Christians under Gospel Dispensations, shall arrive at more knowledge then they did in Legall, and their knowledge shall be so full, as that they shall not need be taught these first rudiments of Christian Religion, as to know what God is, either by his Word, or by his Works: they shall not be such babes in Grace, as they were under Legall Dispensations, but they shall be excellent proficientes in Christs School: and Blessed be the Lord, who hath revealed to many of our youth, more mysteries of the Kingdom then he did to many teachers of old. Yet this is not meant of all in a late sense, that all and every one under Gospel Dispensations shall attain to this full knowledge, for we

may chide thousands of our hearers, who sit a long time under our ministry, and though they be taught exquisitely, precept upon precept, & might have been teachers, yet are scarce learners, arrant truants and dunces in Christs School, *Heb. 5. 11, 12, 13, 14*

The fifth branch is this: As the Prophets words are to be taken comparatively; so they are to be taken Synecdochically & this is the second branch of the Exposition, but the fifth of the Answer to the Objection: and this intimates to us, that albeit the Prophet sayes, They shall be all taught of God, and one neighbour need not teach another.

1. Negatively, Not that the knowledge of Saints in this life shal be absolute, perfect and Compleat. If that part of the prophecy be taken in this sense, as I beleeeve many Simple necessities do, then this would contradict, to the worlds end;

First, the experience of Gods people, as of learned and pious *Paul*, proves to the contrary, who ingenuously confessed together with the Saints,



Saints, 1 Cor. 13. 12. *We know but in part, and we prophesy but in part,* which notes to us, that their knowledge of God, and understanding the Scriptures were imperfect in this life; to this purpose is that phrase, *Cernimus in speculum*, we see but as in a Glass, as those that behold corporall things imperfectly together with their own Image. All this would shew that of Col. 3. 3. *Your life is hid with Christ in God*, that is, your life of Grace is hid, *Ex parte, etiamsi non simpliciter*, in respect of Saints the selves.

1. It is hid, *Quoad improbos*, as touching gracelesse men, *Simpliciter & totaliter*, wholly, 1 Cor. 2. 14. but the naturall man, *Suixius, Animalis*, that is, he in whom is, *Nihil*, but a reasonable soul, not Regenerated by the Spirit, this man is not, *in seipso* capable, that he can receive the things of the Spirit of God, the reason is, because they are foolishness to him, that is, things void of Reason to his intellect: neither can he, because they are discerned by Spirituall Opticks which he wants; he can see

things under his feet, but not things supernaturall, above him: view, 2 Pet.

1. 9.

2 It is hid, *Quoad Sanctos*, as touching the Saints, as I told you, *ex parte, etiam si non simpliciter*, in part, not wholly, as in temptations; and in spirituall desertions, in such fits they scarce perceive grace livingly to shine in them, as David in Psalm 50. sayes he, *Restore to me*, &c. But as touching the Saints life of glory in Heaven, it is much more hid, 1 John 3. 2. We are now the Sons of God, but it doth not appear what we shall be, *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what Glory is laid up for them in Heaven*, 1 Cor. 2. 9. So then; The Prophet must of necessity mean an inchoate knowledge, not a perfective, a knowledge improved by the preaching of the Word here, 1 Pet. 2. 2. unlesse we would make Prophets and Apostles to contradict one another.

So much for the first Objection, in Answer thereunto.

A

A second Objection, cast in against my Doctrine is this, collected out of 1 John 2.27. *But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, even as it hath taught you, ye shall abide in him.* Inferring from hence, that we need not be taught by the Ministry of Man, but by the Spirit of Christ only, which is termed the anointing; and in Revel. 3. 18. Eye salve: for as Eye salve sharpens the Eyes, and cleares the sight, that was once dimmed: So doth Christ by his Spirit, illuminate the minde and understanding, and makes a people discern between things Temporall and Spirituall; and they say this shall be our onely Teacher in Gospel times.

I answer to this Objection thus, That, whoever they be, whether Quakers or Seekers, &c. they like Owls hoore in the Darke, and have lost their way like ignorant travellers, for want of comparing one Scripture with another: for it is not S. *Johns* mean-

meaning that the Elect having received the spirit of Illumination, stand not in need of any mans teaching; for the work of the Ministry, and perfecting of the Saints stand ranked together and go orderly hand in hand, and one cannot be without the other, *Ephes. 4. 12.* view this place well. Again, view Saint *John* well in this Text, and you shall finde, it hath affinity with the Text, which precedes it, compare them well, you shall finde this is the meaning of them. You need not that any man should teach you how to distinguish Truth from Errour; and why so? for or because, by the Spirit, *videlicet*, in the Ministry of the Word which go hand in hand also, as I have proved, you have the eyes of your mindes inlightened, and your judgments cleered, as touching materiall things, necessary to Salvation; Mark this Exposition well, and you shall finde, the Elect have need of teaching by man, in regard Antichrist and Seducers sought to spoil them, therefore *S. John* in the 26. verse, writes to them, to beware of such, lest they should

should be seduced; yet his comfort was, they had the Spirit's light, in materiall things, relating to Salvation. Again, if the Spirit alone had been sufficient, *John* might have spared his paines in writing to them; and if the Spirit alone, without the Word, had been sufficient, then *John* had given *Paul* the lie. See, *2 Tim.* 3. 16, 17. Who cries up all Scripture, as profitable for Doctrine, Reproofe, Correction, Instruction, &c. And the Apostle here joynes Inspiration, and Preaching as inseparable companions.

A third Objection cast in also against my Doctrine is, the words of *Joel* in Chap. 2. 28. from whence they would prove the Ministry of man void, and a mere nullity. I leave you to view the Text in your Bibles.

To which I Answer as before, distinctly.

First, That the Prophet *Joel* speaks in his Prophecy Comparatively, as the Prophet *Jeremy* did, and bear one sense; comparing the state of the Gospel Church, after the Coming of the Messiah, with the Judaicall, in Legall times,

times, intimating that all kinds and degrees of Christians under the new Covenant should be furnished with a larger measure of spirituall gifts, than they were under the old. As for example.

1. The knowledge of the Jews was obscure and weak, obfuscated covered and veiled with a cloudy mistineffe, I referre you to 2 Cor. 3. 13. 14. where St. Paul proves, that as the Jews could not see the shining face of *Moses*, being veiled, which is and was to be abolished, so the eyes of their minds were so benighted and bemisted, that they could not see the end of the Ceremoniall Law, and to this day in reading the old Testament, they can neither see nor believe him, who was thereby typified, prefigured, and shadowed. But as touching Gospel Christians, this vaile by Christ is taken away, they see also the types and prophecies fulfilled in Christ, the Sun of Righteousnes, who hath shined out to them, *pleno fulgore*, in full brightnesse, as in the meridian, *Malachy* 4. 2.

But



But me thinks I heare some say, this answer is too general, and is not satisfactory: for God promises in those Gospell times these blessings.

1. That he will poure out his Spirit upon all flesh.

2. That their Sons and Daughters shall Prophecie.

3. That their old men shall Dream dreames.

4. That their young men shall see Visions.

5. That he will also poure out his Spirit upon Servants and hand-maids.

From all which blessings promised to a Gospel Church, they inferre that then there shall be no need of a public ministry, or of the ministry of men, to teach men, for God will instruct and teach them from Heaven, without them immediately by himselfe, in the mission of his Spirit, which shall be sole sufficient to lead the people into the way of all truth.

Men and Brethren, I conceive it necessary for me, first to explicate the Termes of the prophecy, singly and severally

verally by themselves, then, as I go, to answer this Cavill, and to give you a firme solution, I hope satisfactory. Almighty God promises to his Church and people, many temporall blessings by way of Covenant, upon their sollemne and sincere humiliation: and moreover God will not content himselfe with conferring upon them, these temporalls, but he will in abundance conferre on them spirituall blessings, namely in the dayes of the Gospel.

He will poure out his Spirit upon them; that is, shewe down abundance of spirituall gifts, and Graces; for Spirit here is put, for the gifts of the Spirit, the effect being put for the cause, and these are the gifts promised as followeth.

First your Sons and Daughters shall prophesie: by Prophecie, here master Calvin understands, *rarum et singulare intelligentie Donum*; a rare and singular gift of understanding: as much as if Almighty God should say, Under the Regiment and Kingdom of Christ, there shall not be a few Prophets, to whom God will reveale his

will

will, but there shall be multitudes of Prophets indowed with spirituall wisdom. *Joel* doth not say, your Sons and Daughters shall then be Prophets, but they shall Prophecie; for all that Prophecie or have Prophefied, are not Prophets: neither were they Prophets in a strict and peculiar sense: In Scripture I read of four sorts of Prophets.

A first sort are they that write of things past, such was *Moses* the man of God, who writes of things from the beginning of the Creation, *Genesies* 1. writing an *Hexameron* or *Diary*, many things after the World was made. He did *dicere facta* Prophecie of things already done. The woman of *Samarita* in *Iohn* 4. 19. hearing Christ relating to her, many things which she had done, hid from the knowledge of the World, concluded, saying, Sir, I perceive that thou art a Prophet, supposing if he had not been a Prophet, he could not be privy to her long-since secret corruptions, breaking forth into silent Acts.

A second sort of Prophets are they which did Propheſie and foretell things to come, as *Agabus*, of whom mention is made in *Acts* 11. 28. who ſignified by the Spirit, that there ſhould be a great dearth which hapned in the dayes of *Claudius Caſar*: To this purpoſe is that of, *Luke* 1. 7. he ſpoke or fore-told by his Prophets, ever ſince the World began, that we ſhould be ſaved, &c: theſe did, *dicere facienda*, ſpeak of things that ſhould come to paſſe in after-times.

A third ſort of Prophets are they which did propheſie of things preſent as old *Simeon*, whoſe eyes ſaw that ſalvation which he long waited for: in this ſenſe, *John* the Baptiſt was a Prophet, becauſe he did point him out with the finger, who was all the Prophets aime, ſaying, Behold the Lambe of God.

A fourth ſort of Prophets are they which expound the writings of the Prophets, thus every Evangelicall Preacher, is a Prophet, *1. Cor.* 14. 1. Deſire ſpiritual gifts, but rather that yea may propheſie *id eſt, ut prophetica ſcripta*

*scripta explicita* is also view, 1 Cor. 13. 9. says the learned Apostle, *we prophesie but in part*; Aquinas sayes, he that interprets the Prophets, is truly styled a Prophet. Thus having shewne you, who are Prophets; Give me leave to explicate this terme prophecy, and then I shall fall upon satisfactory conclusions.

1. Prophecy in Scripture is taken for publick preaching, or for ordinary preaching, as in 1 Cor. 14. 1. 1 Cor. 13. 9. also in 1 Th. 5. 20. despile not prophesying, that is, neither the preacher, nor his preaching; Now tis cleare *Foot* meanes not this sort of prophecy, neither doth he annihilate it, neither doth he admit of promiscuous prophesying pell-mell, at the will and pleasure of every one, pretending spirituall gifts: my reason is this, because the letter of the Gospel is directly against a promiscuous, ordinary, and publick prophesying: For St. Paul in Tim. 1. 2. 12. permits not a woman to teach in the Church, but let them learne of their husbands at home: and he gives this reason; for, it is a shame for a woman

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man to speak in the Church, see 1 Cor. 14. 34. to the end of that Chapter. Now if *Joel* should permit a promiscuous preaching, let who will thus prophesie, that pretend the Spirit, *Joel* and St. *Paul* would disagree, and so call the Word of God into question: also Almighty God, who is the God of order, and not of confusion, as St. *Paul* sayes in *Ephes.* 4. 11, 12. that he gave some Apostles, Prophets, Evangelists, Pastors, Teachers, to edify the Church, not all. St. *Paul* speaks *de generibus singulorum, non de singulis generum*. I am not ignorant that *Deborah* was a Prophetesse, and prophesied, *Judg.* 4. 4. likewise *Hulda* prophesied: for *Iosiah*, that good King went to her for Counsell, *Kings* 2. 21, 24. *2 Chron.* 34. 22. But this is easily answered, how that these women in those times had not only an extraordinary calling, but the like gifts; therefore upon their example, we must not make it our ordinary rule, but more especially since the Gospel prohibits it, as I have shewen and also inveighes against it, as a note of insolence and impudence.

View,



View, *Revel. 2. 20.* I hope I have satisfied as to this first particular, that *Jes* meanes not that prophecy now in use by publick Preachers, contained in Christs Commission, and now frequent in the Churches of Christ, and set up, also maintayned blessed be God. Yet me thinks some are not fully satisfied, but reply against me in the words of St. *Paul*, *Cor. 1. 11. 5.* But a woman praying and prophesying with her head uncovered, dishonoreth her head. To which I answer with some, who conceive that in the Infancy of the Church, some women were rarely gifted, and extraordinarily indowed with the Spirit and did prophesie; but I leane not to this opinion. Others conceive that others did take upon them *de facto non de Jure*, to preach and pray publickly, as the woman *Jesabell* did, *Revel. 2. 20.* and permitted so to do, which they say occasioned the Apostle to find fault with it, and to condemne it; and to keepe silence in all publick assemblies, *1 Cor. 14.* But I conceive under correction, the words are a Sy-

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nedeche of the member, and so to be understood thus; *Mulier auscultans virum in ecclesia orantem aut prophetantem*, the woman hearing or listening to her husbands praying or prophesying in the Church: for albeit, she prophesied not audibly with a cleare voyce, yet giving her consent with a tacit and silent consent, and concurrence of the mind, 'tis as if she prayed and prophesied; or it may be ment of her being, at praying and prophesying in in publick: for it must needs be meant in one of these senses, else St. *Paul* would contradict himselfe, to which no sound Christian can or will assent. So then it seemes giving assent at prophecy, to what is delivered, St. *Paul* calls prophecy. As I said before, I hope I have fully satisfied you, as to the first particular.

1 Cor. 13.

2. Prophecy in Scripture, is taken for singing to the glory of God, 1 *Chro*. 25. 1. It is said *Asaph* and his company, prophesied, with Harps and Violls, that is, they sung *prophecies* on their Harps and Violls playing Musically und Harmonically on them, but  
this

to be this is not the prophecy, *Joel* peculi-  
 tans arly meanes, but his meaning is this  
 tan- that in Gospell times, there shall a-  
 g to rise multitudes so filled with heavenly  
 ying wiidome and understanding, that they  
 phe- shall be able to expound and under-  
 yce, stand Scripture, as touching the my-  
 and sterics of Christ, so far as shall be re-  
 f the quisite and necessary for them, to at-  
 pro- taine salvation, 1. *John* 2. 20. But  
 be more particularly, I conceive this to  
 g in be the meaning of *Joel*, as touching  
 cant this terme prophecy, namely extraor-  
 Paul dinary gifts and donations of the  
 which Spirit in a plentifull manner, rare and  
 ent. unuſuall, bestowed upon the Gospel-  
 pro- Church, in a plentifull measure, I say  
 Paul in relation to legall times, and in an  
 ope unuſuall manner, both to Legall and  
 first Evangelicall, as appears by the words  
 of *Peter*, *Acts* 2. from verse 1. to the  
 end of the 19. for on the day of *Pen-*  
 ken tecoſt, the feast of first fruits kept at  
 bra, *Jerusalem*, the Apostles were suddenly  
 his filled with the Holy Ghost; so as that  
 and they spake on the sudden various and  
 on sundry Languages, and being mocked  
 un- by some, St. *Peter* in a plea and de-  
 bus fence  
 this

fence for them, tells those deriders, this is no other, then what *Joel* prophesied; this was rare in those Gospel times, more in Legall, and never since so heard of, nor will be in succeeding Ages: so then not I, but an Apostle tells you what the prophecy of *Joel* is; and experience tells us, this is fulfilled in the extraordinary manner and measure thereof as reverend *Calvin* observes, *Tamet si deus non subduxit spiritum suum ab ecclesia, tamen illa visibiles spiritus gratia et extraordinaria cessarunt.* And put the case, the Gospel Church should be plentifully gifted in an extraordinary manner, to succeeding Ages, yet all should not be gifted alike; for God gives his Spirit by measure *Rom. 12. 3.* God hath delt to every man the measure of faith that is a certain quantity of the knowledge of God, and of spirituall gifts: And in the 6th verse, *St. Paul* speaks of differing gifts, according to grace given, that is, he adornes believers with gifts of his spirit for quantity and measure, and in respect of the gifts themselves: see the *1 Cor. 12. 4.* To

one he gives this gift, to another that;  
 to one one Talent, to another more,  
 yet all flowing from the same Spirit:  
 to then all Sonnes and Daughters  
 shall neither be giusted equivalently,  
 nor shall exercise one and the same  
 gifts, promiscuously by way of pari-  
 ty. St. Paul gives the reason in 1 Cor.  
 12. 14. for the Body is not one mem-  
 ber, but many, and if you please to  
 read further, you shall find every  
 member hath his severall office and  
 function: to be all eye, and all foot,  
 all mouth, or all eare, would be a mon-  
 strum horrendum informe, &c: Againe  
 put the case, the Gospell Church  
 shall be extraordinarily giusted, yet tis  
 but comparatively meant in respect of  
 Legall times: and also by St. Peters re-  
 lation it was but for the confirma-  
 tion of the Gospell, in its minority  
 and infancy: and experience, long  
 since, proves these have ceased in the  
 Church, and ordinary meanes are  
 come in the roome of them; and that  
 these gifts extend not to a promiscu-  
 ous prophesying, which is against the  
 rule and Canon of the Scripture, as I

*de Cyclope  
dixit poeta*

See the  
Commissi-  
on.

have cleared already, *Ephes. 4. 11.* &c.  
 Take another pregnant place, *No  
 man taketh this Honour unto himselfe,  
 but he who was called of God, as was  
 Aaron. Heb. 5. 4.*

But tis Objected that all gifted  
 Saints may teach others publikely:  
 and to prove this assertion, they pro-  
 duce, *1 Peter. 4. 10.*

Let every man as he hath received  
 the gift, minister the same one to  
 another as good disposers of the ma-  
 nifold Grace of God. To this I An-  
 swer, that this Text in no wise allows  
 private Christians to meddle with the  
 publicke office of teaching as Ministers  
 set a part for that function; and my  
 Reason is deduced from the eleventh  
 verse, where the Apostle speaks of a  
 publike Call; and of a separation to  
 that publike function ( in these  
 words, ) *If any man speak, let him  
 speak as the Oracles of God,* that is,  
 if any man be called by the Lord, to  
 that purpose, to speak publikely, as  
 his mouth to the people, let him de-  
 liver the word he brings, as may be-  
 come the Holinesse and Majesty of  
 the



the Oracles of God. Now in the tenth  
verse, the Apostle treats of private  
Christians, having received a gift, or  
gift, so they must and may put them  
forth, for the comfort, edification, and  
benefit of Christians in private, as the  
*Elder women must privately edifie the  
younger, fathers their children, masters  
their servants, Husbands their wives,*  
as home, of whom wives are bound  
to learn, and one christian to exhort  
another. See, *1 Tim, 5.1, 2.* which  
exhortation and reprehension, is  
meant of private and not of pub-  
like.

*Tit. 2. 3. 4.  
1 Cor. 14.  
35.*

Again, tis Objected, that all gift-  
ed Christians may teach others pub-  
likely: and to prove this, they produce  
*1 Peter. 2. 5. But ye are a Royall Priest-  
hood, to offer up Spirituall Sacrifices to  
God acceptable by Jesus Christ.*

To this I Answer, that in *Revel.*  
*1. 6.* Christians are termed Kings and  
Priests unto God.

1. Kings because God reignes in  
them.

2. Kings because they reign over

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sin,

fin, and are, *Plusquàm victores*  
~~καταναλωται~~, Not onely conquerours,  
 but more then conquerers, *Supra mo-*  
*dum*, and that through him that lo-  
 veth them, *Rom*, 8. 37. Again, they  
 are Priests, *Separatione*, &c. by Separa-  
 tion, Consecration, by the purity of  
 their Garments, yea they are a King-  
 dom of Priests: Pray observe from  
 hence this collection, that among the  
 Jewes, none were Sacrificing Priests,  
 but the Levites; So among us Christi-  
 ans, none are publike Ministers, but  
 such as are lawfully called thereunto,  
 and designed for that function, by  
 Almighty God: pray view *1 Cor.* 12.  
 28, 29. I referre this place to your  
 reading, and serious consideration.  
 Saints are Kings generally, as Priests  
 generally: now it is apparent, all  
 Saints are not Kings, *Dii Tutelares*,  
 to Gouverne and defend Civill Offi-  
 ce; of State, to Sway Scepters, to  
 wear Crowns, to Gouverne Kingdoms;  
 no more are all Christians Ministers  
 to performe Ministeriall offices in the  
 Church.

Again, whereas it is said, Christi-  
 ans

ans are Priests, to Offer up Spirituall Sacrifices, this argues not, that all gifted Christians, may publikly preach the Gospell, as publike preachers: these are my reasons;

1. Because the holy Priesthood who are to offer up Spirituall Sacrifices, is called by *S Peter* *ἁγίαρχον*, *Sanctum Sacerdotium*, an Holy Priesthood, which word is never used in the New Testament, for an Ecclesiasticall function, but Overseers, Ministers, Watchmen, Presbyters, Pastors, Doctors, Teachers, *Acts. 20. 28.*

2. Because Sacrifices lie not onely under the Predicament of a ministeri-  
all function; for as Ministers have their Sacrifices, which they must offer up to God, as the Souls of their Hearers, *Rom. 15. 16.* So also rich men have their Sacrifices, which is Almes, and charitable acts, in relieving the poor members of Christ, which they are bound to offer up continually, *Heb. 13. 16.* Also Martyrs have their Sacrifices, that is, when either *affectione*, or *actione*, they are ready and willing to witnesse unto the Gospel, with  
the

the shedding of their blood, when they are ready to dye for the Name of Christ, as Saint *Paul* was, *2 Tim.* 4. 6. Yea all Christians, must offer unto God spirituall Sacrifices, as spirituall prayers, and prayses, devoting bodies and soules to the service of him that redeemed them with his hearts blood, *Rom.* 12. 1. So then there are divers sorts of Sacrifices among Christians, some are proper to some Christians onely: and some are generall to all, and these Sacrifices must be Christian, not Judaicall, Legall and Ceremoniall, for God is a Spirit and will not be served with carnall rites: view, *John.* 4. 14. And these Sacrifices must have Zeal to fire them, and the Salt of Discretion to season them, and make them lively quick and reasonable.

But some object out of *1 Cor.* 14. 3. that in regard the Apostle Grants, *All my prophesy one by one, to the end all may learn, and all may be comforted*, that therefore all may preach the word publikely.

To this I answer, that in this place, the

the Apostle speaks of Prophets, who had an especial gift of interpreting the Scriptures, either in unfolding there, the deep and profound Mysteries of Jesus Christ, affording meat to the Learned, as those that are strong men in Christ; or in expounding the plain and genuine sense thereof to the people of meaner capacities, he would have order, not confusion in the Church, and to avoid this, he would not have them to prophesie all together, but one by one: Now to prove the Apostle means publicke Preachers, called to the Ministeriall Office of Preaching, and not all and every one, I have set forth two Grounds or reasons;

One is, Because the Apostle would avoid contradiction: for he said before, 1 Cor. 12. 28, 29. All are not Prophets; are not Pastours and Teachers, but some: now if the Apostle had granted a liberty to all, and every one without exception, and limitation, and restriction, to Preach, and expound the Scriptures, he had contradicted himself.

The

The other is, Because the Apostle aimed at edification, in respect of hearers: now if all should be Preachers, and none hearers, what would become of Edification and Consolation, the Apostles aime and end in this thing.

To draw to a conclusion of finishing the first branch of *Joels* Prophecy, observe that the Prophet means not, that by these full and extraordinary gifts, bestowed on Christians in Gospel times that there shall be no need of Gospel publike preachers, to preach the Word in Gospel times ordinarily, and that the mouths of such generally should be stopped & silenced & they and their families turned out of doores, as abundance of hereticks dream & gape after: my Reasons are these;

I. In regard Christ is not dvided against his Prophets, nor they against Christ: for as they Prophefied of Christ, so when He came he fulfilled, not destroyed their Prophecies, for the Law, is the Gospell foretold: and the Gospell is the law finished. Hear what Christ saies, *I came not to Destroy the*





the Law, but to fulfill it, *Matth. 5. 17.*  
*Rom. 10. 4.* Christ is the end of the Law,  
 in *Gr.* Non consumens, sed consummans,  
*perfectio legis*; view *Rom. 2. 7.* As  
 much as to say, I came not to make  
 any Innovation, or change in that  
 Doctrine or Covenant contained in  
 the Law and Prophets, but I am come  
 to make that good, and to ratifie  
 it, to quicken the dead Letter of it,  
 and to perform that which was sha-  
 dowed out by the figure of the Law,  
 by which I mean, the Law Morall;  
 And when Christ was ready to as-  
 cend to his Father, into Heavenly  
 Glory, he gave a Commission to his  
 Disciples, to preach the Gospell to  
 to every Creature; and promises  
 His assistance to them, and to their  
 Successours, to the worlds end,  
*Mark, 16. 15.*

To this purpose he gave some Apo-  
 stles, Prophets, Evangelists, Doctors,  
 Pastors, Teachers, some whereof were  
 extraordinary gifted, and immedi- *Gal. 1. 11.*  
 ately called and inspired to preach, *ap. 12.*  
 and also to work miracles, for the *Mark 16.*  
 confirmation of the Gospell, in minor *19.*  
 times, *Acts. 18.*

times, but afterwards such as were sent into the Lords Vineyard, to till and dresse it when the Gospel was spread abroad, were not only immediately called of God, but mediately by mans approbation, namely to preach publickly faith & repentance to the people to the worlds end, now where an extraordinary call ceases, an ordinary takes place, which truth no casuist will deny, now these Scriptures confirme an ordinary call, *Acts 14. 23. 2 Tim. 2. 2d verse, Tit. 1. 5. Col. 4. 17. 1 Tim. 4. 14. Tit. 2. 3. 10* and that a Gospel ministry is not to be starved, but to be honoured and maintained, *St. Paul* proves by the law of nature, and by the customes of men. See *Mathew 10. 10.* The workman is worthy of his meat, tis true, Christ debased his Disciples from taking any pay for working miracles, giving this reason. Freely ye have received, so freely give: yet for preaching they might, for the *labourer is worthy of his hire.* And whereas we are called Hirelings, because we receive maintenance, they erre, for we are not Hirelings: for an Hireling

Math. 10.

8.

Math. 20.

8.

were a Hireling is properly one, that by his  
 Villainy or Treachery, flies when  
 the Wolfe comes, so betrayes his  
 flock to the Wolfe, *John* 10. 12. But  
 as we preach the Gospel, we may and  
 must be maintained of them that  
 hear the Gospel. See *Gal.* 6. 6. and  
 he must have something of every thing,  
 he possesses lawfully to be communi-  
 cated as of his goods and substance.  
 'Tis true, *St. Paul* wrought with his  
 hands, and therefore they would have  
 us see, *Acts* 18. 3. and that he might  
 not be chargeable to the Churches;  
 This proves not *Paul*, might nor de-  
 jure of right require maintenance,  
 for he received contribution of the  
 Philippians, when he was absent from  
 them, *Phil.* 4. 16. if *Paul* received an  
 exhibition from other Churches, in  
 which he laboured not, then much  
 more may we, who labour where we  
 receive maintenance, both in Word  
 and Doctrine. *St. Paul* gives the reason  
 why he wrought with his Hands,  
*1 Thes.* 3. 8. *2 Cor.* 11. 9. this was  
 in Minor Gospel-times, in which, *St.*  
*Paul* saw cleere, that the people  
 would

right  
Jus.

would have no Gospel, if they must pay for the Gospel, this was *de facto non de jure*, in St. Paul: for he confesses 2 Thes. 3. 9. that he had power to receive maintenance, and might lawfully do it, as well as others; he had power or Authority, for so tis rendred, Thes. 2. 3. 9. *et uolui, potestatem autem auctoritatem juris*, to eat and drink, as well as others, and to marry a Wife as well as other Apostles; his Commission was as large as theirs, videlicet, as Cephas, &c: 1 Cor. 9. 4th 5th, verses. That is, have we not power to eat and drink upon your charge, as well as other Teachers? So then St. Paul doth not blame others, for receiving maintenance, as the Doctors of the *Corinthians*, but he refuses not exercising the right he had, lest thereby he should hinder the spreading of the Gospel: for many as now adayes there are too too many, would have bin apt to say he preaches for filthy lucre, and not for conscience sake. Therefore to avoid 'an unjust censure, and to uphold the ministry in the Gospels Infancy, he teaches  
freely

fully; yet he commands that a Gospel ministry be maintained, 1 Cor. 9. from the 4, to the end of the 14, verse: laying down such arguments to convince it, that none but a willfull *ideot* will deny, or a factious *Corab'* gaine-say. In a word, the Prophet *Joel*, by these full and extraordinary gifts bestowed upon the Church, in Gospel times doth not intend to overthrow any Gospel truth, or duty commanded and commanded, practised and allowed by Christ, his Apostles, and successors; or any Gospel Ordinance, as publick preaching by a publick ministry lawfully called thereunto. As for example:

1. If he should meane by *all flesh* Sons and Daughters without restriction; and that every one should have the gift of prophecy, and therefore might so do, *de Jure*; then he would contradict not only Saint *Paul*, but our experience also: for we find all have not the gift of tongues, all cannot prophecy, all cannot interpret; *view*, 1 Cor. 12. 8, 9, 10, 11, 12, 29,

2. If he should meane, that all in Gospel-times should have the gift of prophecy in an extraordinary manner, then all should be endowed with various languages, as the Apostles were upon the descending of the Holy Ghost, *Acts 2*; and all should be able to prophesy *ex tempore*, and without error: for the Spirit is the Author of truth, and not of error, therefore tis called by our saviour, the Spirit of verity or truth, *John 15. 26*. But we find by wofull experience, that many that pretend most to truth, vent the grossest errors, witness the Quaker who pretended himselfe to be Christ, then shifring it off with Christ in him, abusing *Coloss. 1. 27*. where *St. Paul* meanes not Christ in us, in essence and substance, but in operation.

3. If he should meane, that all should be Prophets, so have an ecclesiastick power & right to prophesy, according to the fullnesse of the Spirit, which they have received; this would bring into the Church an Horrid Potch parity, so Martyre and marre  
Christ



Christs body, which is *τὸ σῶμα συνά-*  
*κροημένον*, a body firly compacted to-  
 gether by every joynt: all is not Head  
 hand nor Eye, but every Member hath  
 its severall Office.

4. If he should meane that all Gos-  
 pell Saints should prophesy, and so  
 might, by immediate inspiration, and  
 revelation, & not by study and mature  
 deliberation, then he would crosse  
*Pauls* advice to *Timothy*, 1 *Tim.* 3. 14.  
 Also he would crosse *St. Paul* in *Rom.*  
 12. 6. who sayes, if any man have the  
 gift of prophecy, let him prophesy  
 according to the Analogy of Faith;  
 that is, the Scriptures; let him build  
 on Christ, and his Prophets and Apo-  
 stles, and square out all his Doctrines  
 according to the rule of truth, either  
 by plaine Text, or by necessary conse-  
 quence. Now if the Scriptures must be  
 laid aside as those do, who pretend  
 they live above Ordinances, waiting  
 upon revelations, inspirations, and  
 dreames, these must needs go contra-  
 ry to the Analogy of Faith and sound  
 doctrine, and overthrow *St. Peter* in  
 1 *Peter* 4. 11. who sayes, If any man

Speak, let him speak the words of God, that is, the pure Word of God, written and recorded, which is the holy Scripture, contained in our Bibles, or agreeable thereto, not dissident.

I hope I have given satisfaction to the first branch of the prophecy of *Joel*, in these words, I will poure out my Spirit on all flesh, and your Sons and Daughters shall prophesy, giving this to be the genuine sense, that in Gospel-times, all sorts & sexes among Christians that professe the name of God, and confesse it, shall have a more plentiful measure of spirituall gifts both ordinary and extraordinary, then they had in Legall times, the words being *Comparatio*.

I proceed to the second branch, in these words; old men shall dreame dreames, and young men shall see visions, and also God would powre out his Spirit upon Servants and Hand-maides: from which words, our *Enthusiasticks* or silly sullen dreamers conclude, that as Almighty God was wont in Legall times, to manifest him-

himselfe to his prophets by dreames  
and visions, to make his will known  
unto them; *Numb. 12. 6.* so more es-  
pecially by these wayes will he mani-  
fest himselfe unto his Gospel Church  
ergo, there is no necessity for publish-  
ing Gods mind and will to the peopl-  
by a publick ministry. To this I a-  
d-  
ver distinctly, how that this cann-  
possibly or probably be the drift of our  
prophet *Isaiah* in his prophecy, but he  
drift is to shew that Gospel Christians  
shall be partakers of more full and an-  
cellent discoveries of God, then ex-  
in Legall times had. For if those  
discoveries by dreames and visio Gods  
the only principall and peculiar ns, be-  
ledges of Gospel-Saints, then privi-  
priviledges, these wayes, exceed their  
those in Legall times, but are not  
best but equivalent; for Almighty God  
make to his Prophets, by dreames and  
visions, and be-like, he doth no more  
now, *Numb. 12. 6.* Again if Gods  
manifesting himselfe by dreames and  
visions, under Gospel dispensations,  
be the only priviledge of the Gospel,  
then it will be proved, that *Moses*,

who lived under Legall dispensations exceeded Gospel Saints, this way for in *Numbers* 12. 6, 7, 8. verses sayes the Lord there, I the Lord will make my selfe known to my Prophet in a vision, and I will speak to him in a dreame: my Servant *Moses* is not so to him, I will speak mouth to mouth, and not in dark speeches. Which notes thus much to us, whereas God in times past, spake to his Prophets by imaginary representations set before the eyes of their mind, he spake to *Moses* out of the Cloud, in an audible voyce, articulately, plainly, and not figuratively.

So then it seemes, dreames and visions were the priviledge of Legal Prophets; and if Gospel Saints also, then Gospel Saints do but equalize Legall, and *Moses* exceeds both.

Againe albeit, it be literally expressed by the Prophet, that under Gospel dispensations, God will manifest and discover himselfe to his Sonnes and Daughters, Servants and handmaidens, by dreames and visions, yet it follows not, that he will to succeeding

ceeding Gospel-ages, so do, *revera* as  
the words expresse. I am of reverend  
*Salvius* mind, who sayes *non urgenda*  
*sunt verba quae ex veteri Legis oeconomia*  
*sumpta sunt, sed veritas tantum qua-*  
*renda sine figuris*, that the words are  
not to be taken, as they are collected  
out of the Oeconomy of the Law, but  
the truth is to be sought for, without  
figures: so then we are not to seek af-  
ter the Trope literally, but after the  
sense and meaning thereof. Tis ingenu-  
ously confessed on all sides, that the  
Prophet *Joel* spake darkly under Tropes  
and figures, and it was usuall with the  
Prophets of old, to *adumbrate* the  
Kingdom of Christ, under tropes and  
figures agreeing to the age and time  
wherein they lived. As for example,  
when they spake of the worship and  
service of God, they spake of Altars,  
Sacrifices, Oblations, Incense, as *Esay*  
1. 13. Bring no more vaine oblations  
your incense is abomination to mee:  
by which he meanes their Hypocriti-  
call and fained services and duties  
they gave God: so in *1 King* 19. 14. *Eliab*  
answers to the voyce that said to him

*Eliab*, what doest thou here? I have been jealous for the Lord God of Hosts, because the Children of *Israel* have forsaken thy Covenant, and thrown down thine Altars, that is, Gods worship and service by restraining men from Gods Altar at *Jerusalem*: now we know Altars cease together with Legal Services and Sacrifices, and Oblations; the like may be said of dreames and visions, which were very frequent in Legall times: pray observe, howbeit Altars cease, yet what they signify, ceases not, as the pure worship of God, *John 4. 14.* God is a Spirit, &c: So, albeit dreames and visions cease, yet their signification does not; as, Gods plentifull discoveries of himselfe, to Saints in Gospel-times. So then dreames and visions are but spoken in allusion to Legal times, and signifie but Gods discoveries by his Spirit to Gospel Saints in a more large and plentifull measure then formerly, pray view one place to discover what I have spoken more amply and plainly to you, how that Gospel truths are set forth, and held out by Legall termes which



which are not to be accepted according to the words, but according to the sense, which may be termed *Orationes congrua sensu, non voce*, Speeches agreeing in sense, not in language, *Esa. 66. 22*. And I will take of them for Priests and for Levites saith the Lords which notes that God would not only adopt the Gentiles for His children, the partition wall being broken down by the Sacrifice of Christs Death, all differences between clean and unclean, being taken away, noting the Jew and Gentile; for now they are all one in Christ Jesus; but he would advance them to farther degrees of honour, he would dignifie them, so as to be Priests and Levites: which, as they were in Legall time two Offices of honor and dignity; so they are named, to set forth the dignity God would advance them unto: where places of Honour, are put for Honour, and Dignity it self, one thing for another. But more particularly view, *1 Cor. 9. 13*. They that wait at the Altar, partake with the Altar; wherein *Paul* proves gospel ministers maintenance

maintenance allusive, alluding to the Priests in the Law, who served at the Altar, and were maintained by it, now Gospell Ministers serve at no such Altars, nor waite at such, but tis spoken allusively and figuratively, and notes the worship of God; tis *Metaphora illustris*. Such are Dreames and Visions in *Joel*, things alluding to plentiful measures of Spirituall gifts.

Again, put the case by Dreams and Visions, we understand Revelations by the Spirit of Christ, in a plentiful and large measure, then know that Revelations are two-fold, ordinary and extraordinary.

1. Ordinary Revelation, when the Lord Jesus teaches men by his Word and Spirit. See *Ephes. 1. 17*. Where the Holy Ghost is termed the Spirit of Wisdome, and Revelation, because it begets these by the preaching of the Word of God; as for example, the Word preached carries Christ home to the Ear, then the Spirit of God makes an Impression upon the heart; Hence in *Ephes. 6. 17*. the Word is called the Sword of the Spirit,

rit, because by this means the Word is made efficacious, to Regenerate, Quicken, Mortifie and convert. Here you see the word & spirit are conjunct in the preaching of the Gospel, in reference to the Elect converted thereby.

2. Extraordinary Revelation, is by voice; Thus God taught *Adam*, and the Patriarchs, *Kin vace*, Two thousand years before the Law, also by Dreames, representing to the minde things revealed; Thus he taught *Joseph* to take the young childe *Jesus*, and to fly into Egypt, because of *Herod* who sought his life. Also by Visions, representing things revealed to the outward senses: thus God spake to *Abraham*, *Gen. 15. 1*. Also by instinct, teaching by inward motion and Inspiration, thus God usually taught the Prophets, *2. Pet. 2. 21. Gal. 3. 12*. Thus was Saint *Paul* taught by his own confession, which was extraordinary, and not ordinary, as he learned the Law, at *Gamaliels* feet, his Master, a great Doctour among the Jewes: which teaching of *S. Paul*, was partly by vision, partly by voice, and partly,

partly, by instinct, to this purpose  
 view *Acts. 9.* and *Acts. 22.* Now  
 put the case the prophet *Joel* means  
 extraordinary Revelations, by dreams  
 and visions, yet he means not such  
 and no other: for Saint *Paul*  
 preached ordinarily, and used ordina-  
 ry means for mens Conversion, *Rom.*  
*1.16.* *I am not ashamed of the Gospell*  
*of Christ.* And *wo be to me if I preach*  
*not the Gospell,* and he preached not, till  
 he was separated, together with *Bar-*  
*nabas,* for that function: also he sayes  
*Act. 13. 2.* not, that all and every one in Gospel  
 times shall be so endowed, for expe-  
 rience proves to the contrary; neither  
 doth he say, that these extraordinary  
 Revelations, shall continue through-  
 out Gospel times, but as he Prophe-  
 syed, so his prophecy was fulfilled, as  
 in Saint *Paul,* *Gal. 1. 12.* Also in those  
 of *Acts 2.* Who of a sudden spake  
 Various and sundry Languages upon  
 the Mission of the Spirit: also in the  
 daughter of *Philip,* who had the spi-  
 rit of Prophecie, that of foretelling  
 future events: in *Agabus,* who fore-  
 told the dearth that hapned in the  
 dayes

*Act. 21. 9,*  
*20, 11.*

dayes of *Claudius Caesar*. And Reverend *Calvin* gives the reason; Sayes he, *Hoc autem modo Deus voluit primordia Evangelii nobilitare*, by this means God honoured the infancy of the Gospel, in raising up, not onely men, but hand-maids, *Variginari*, to prophesy or foretell things to come, to confirm the truth of the Gospel. And experience proves this extraordinary Revelation to cease; for where read you of any such, since Apostolicall times? Tis true, we read of too many impostors, but of none *re vera*, so extraordinarily gifted. *Calvin* sayes, *Deus non subduxit Spiritum suum ab ecclesia, tamen illa visibiles gratia Spiritus cessarunt*, though God doth not bereave his Church of his Spirit, yet he hath of its extraordinary gifts: Now God governs not his Church and people by Visions and Dreames, but by his Word; Now he will have sons and daughters of Faith, and not of Sense; Now he that will not beleieve without a Miracle, is himself a Miracle, and one of that adulterous generation, that being not content,

with

Mar. 16. 4. content with the Will and Word  
 and Promises of God ; seeketh after  
 a signe, and it will be a miracle if such  
 be saved. When the Rich man in tor-  
 ment required a Signe for his bre-  
 thren, *Abraham* answers, they have  
*Moses* and the Prophets, and if they  
 will not beleve them, they will in  
 no wise beleve, albeit, one should  
 rise from the dead. Therefore let not  
 us ask for shadowes, that have the sub-  
 stance, and let us demand no Signe,  
 that have *Jesus Christ* set before us.  
 Such as look for Dreames, and go after  
 them, I give them that counsell as  
 Master *Perkins* gives, saying, Christians  
 may make a very profitable use of  
 Dreames ; one is, they may hereby  
 view the constitutions of their bodies,  
 also grieve at those sins, unto which  
 they are most naturally prone and in-  
 clined, and this is all the regard that  
 is now to be given to them. I will  
 all Dreamers to view well, *Esay. 8. 10.*  
 To the Law and Testimonies, if they  
 speak not according to this word,  
 It is because there is no light in them,  
 and in no wise to look to Dreames  
 and



and Visions, for they are buried long  
 since, with the Gospels infancy, and  
 childhood: also, I wish them to view  
 well, *Heb. 1. 1.* At sundry times and  
 in diuers manners, God spake to his  
 Prophets in ancient times, but in  
 these last dayes he hath spoken to us  
 by his Son: here is a place to convince  
 simple Dreamers, *ad verbum*, that  
 God in the severall times and Ages of  
 the world, did reveal himself to our  
 forefathers, by his Prophets, in diuers  
 and sundry wayes & maners, namely,  
 in Dreams & Visions, in secret Inspi-  
 rations, and Instincts, in Apparitions  
 of Angels, and in the Cloud, and in  
 Fire, and in Whirle-windes, and in a  
 still voice as you may reade in Scrip-  
 ture: but now the case is altered, he  
 speaks to us after another manner,  
 namely, by his Sonne, the revealer  
 of his Fathers minde and will, called  
*Interpres Patris*. Now then, God  
 speaks by us his mouth, to the peo-  
 ple by his Son, in regard we preach  
 Christ by vertue of his own Com-  
 mission.

Again, put the case the Prophet  
*Joel*

*Joel* prophesies that in all Gospel-times there shall be dreames, visions, and extraordinary Revelations; yet there shall be prophesying and preaching, as well as these: if by prophecy the interpretation of the Scripture is meant; for he sayes also, your Sonnes Daughters shall prophesy, it seemes dreames and visions thrusts not prophecy nor Prophets out of doores, nor livings.

Againe, if by prophecy is meant foretelling of future events, by a spirittuall and singular gift, then all flesh shall not be indued with this gift, as tis *ad litteram* in the prophecy: for albeit *Agabus*, and the sower Daughters of *Philip* the Evangelist were indowed with this gift, yet thousands, and ten thousands have it not; as by sight and sense appears shew me one, and I will say there is *Rara avis in terris, a phoenix*, much talked of, but not one produced, neither in nor out of its Ashes.

Againe, put the case these extraordinary gifts were to continue in dreames, visions, predictions of future events,

events, yet this nulls not ordinary prophesying and preaching : for when these extraordinary Revelations were, preaching was in use, see *Acts 2* Peter preaches and converts at one Sermon, three thousand Souls, neither did these null ordinary prayers, *Acts 2. 21.* Also view our Saviours Commission, and you shall find that albeit he promises extraordinary gifts, yet he commands them to preach inordinarily, and ordinarily, namely to preach Faith, Repentance, and Remission of finnes.

Againe, if by dreames, visions, and prophecy, is ment extraordinary gifts of the Spirit, by extraordinary revelation; then all flesh in Gospell times must of necessity partake of those extraordinary gifts of the Spirit, both in respect of manner and measure, as those did in *Acts 2.* upon whom *Isaels* prophecy was fulfilled by St. *Peters* confession, and expression; for, sayes he, this is no other than what *Isaiah* prophesied : but as I told, you long since, experience proves to the

G

contrary

contrary, and St. *Paul* in 1 *Cor.* 12. 30. knocks it dead: sayes he, Have all the gists of prophecy, of working miracles, of healing, doe all speak with tongues? No, I say no, not they that fancy so much, dreames and visions, for the whole earth hath not greater dunces: well may they vent, *Carnalia mundi*, but not understand *Magnalia Dei*; much lesse of a sudden, as those extraordinary gifted ones did, to the admiration of all. To draw to a conclusion, in respect of answering objections; observe, how that St. *Paul*, who was extraordinarily called, inspired by revelation, full of visions and Revelations, caught up into the third Heaven, hearing words not fit for him to utter, 2 *Cor.* 12. 1, 2, 3, 4. albeit, he was so rarely gifted, and qualified, yet he ordaines *Timothy* a Preaching Minister, to preach and teach the Gospel in an ordinary manner, who was after, the Bishop of *Ephesus*; as *Titus* was of *Creta*: also he gravely advises him to proceed in his function, to give attendance to reading, exhortation, doctrine, 1 *Tim.*

4. 13. and in the 14, verse he treats of ordinary preaching and hearing, and sayes salvation is gotten this way to the hearers. Also in 1 *Tim.* 5. 17. he speaks of Elders or preaching Presbyters, who are to have honour and maintenance, because they labour in the Word and Doctrine: and at the 22, verse, he treats of ordaining Ministers in an ordinary way, by the imposition of hands, and in 2 *Tim.* 2. 15. he shews how a Minister should preach: and in 2 *Tim.* 3. 14. he shews, *Timothy* was a learner before he was a preacher and teacher of others: and in 2 *Tim.* 3. 15. he shews, albeit the Scripture was given by inspiration, yet it was profitable to teach, reprove, correct, instruct. Now where is any place or roome left, for dreames and visions? there is no mention of them, they cease, and now we are to waite on Gods ordinary way of preaching, and hearing to the World end, as appears by the commission, our Saviour gave his Disciples: for if dreames and visions, and revelations extraordinary had been sufficient to salvation, our

Saviour would never have given a Commission to preach. Thus you see clearly, extraordinary Revelations cease, and lasted but for a time, and then ordinary came in the Roome and place of them, I hope Dreamers are awake by this time; So much for conviction and confutation. I confesse I have been large in this Use, but I see not how I could have been more concise, in regard the objections are many, and the prophecies are voluminous, contrayning in them much sense and matter.

## Use. 5.

Is it so, that the knowledge of life and Salvation, is wrought in men and women, by the preaching of the Gospel, and that by men, called of God to that ministeriall function?

Then in the first place, this doctrine sharply reproveth, and also serves to terrifie multitudes.

Y. All such as despise a profitable ministry, and refuse to live under it, and to partake of the Gospel benefit



of it, either hearing not all, else step into the Congregation, now and then; and when they heare, they come not to learne, but to Carpe carch and Judge: some of these pretend they live above Ordinances, some waite on Revelations, for farther and deeper mysteries then we can hold forth to them: others by their example, grow so in contempt of us and our doctrine, that they had rather sit in an Alehouse, then in the Congregation to be taught of God; so turne flat Atheists, reprobate to every good work: these are their Apologies pleas and defences for themselves, or rather shifts putting off God, to the danger of their poor Souls. See the damnability of this sinne, and of such persons, *Heb. 12. 25.* see that ye refuse not him that speaketh, *videte ne recusatis*, that is Christ speaking to you in his holy Gospel: the word is, *παραστήσατε*, see that ye shift not off him that speaks, with vain and frivolous excuses, such as the Divell or your own deceitfull hearts suggest: view the latter part of the verse, and there, there ter-

your lies : compare this with, *Heb. 2. 3.*  
 How shall we escape, if we neglect so  
 great salvation, that, is so great meanes  
 of salvation; the greater meanes, the  
 greater the damnation, if slighted and  
 refused, if cast behind the back. Let such  
 remember, this is the condemnation,  
 to live in darknesse, to love it also, and  
 to preferre it to the light, *Jahn 3.* this  
 is damnation, swift, invietable and most  
 terrible, this man dies without his  
 book as a Traytor and a Rebelle; this  
 man that may and will not, let him re-  
 member, an *At Noluisse* shall be his  
 Bane: to despise the meanes, is a quen-  
 ching of the Spirit, *2 Thes. 5. 19, 20.*  
 and such an one shall burne in Hell,  
 and never be quenched, unlesse he be-  
 lieve and repent: my Reason is, be-  
 cause he seperates Gods meanes from  
 Gods end; such an one pulls down the  
 ladder, how shall he then get into  
 Heaven? he flatly opposes that which  
 is for the edification of the Soul, then  
 how can he expect the salvation of the  
 Soul? no Soul edification, no Soul sal-  
 vation. Therefore shift not off God  
 any longer with your demurrs and de-  
 layes,

Eph. 4. 11.  
 12.

laies, and false pleas, for they will  
not carry weight with God; either sub-  
mitt to Gods Ordinance of preaching,  
or else you shall submit to his paine  
of Hell and Damnation, see *John*  
3. 19. Now let us heare what  
shifts and pleas men make to keeps  
them from hearing God speake by  
us.

First, sayes one, I mean the Seeker,  
that seekes and never findes, that is e-  
ver learning, but comes not to the  
knowledge of the truth, I would  
they were of the legitimate generati-  
on of Seekers that seek the face of Je-  
hovah aright, of whom mention is  
made in *Psal. 24. 6.* but these are a  
bastard brood, that pretend to Jeho-  
vah, yet are not his; but despisers of  
him and his, *Luke 10. 16.* but *videte*  
*contemptores*, ἰδετε οἱ καταφρονεῖται, I  
say, behold your maine plea out of  
*Col. 2. 20.* but falsely collected, and as  
falsely practised, Wherefore if ye be  
dead with Christ from the Rudiments  
of the world, why as though living in  
the world, are ye subject to ordi-  
nances? From hence they falsely con-  
clude

clude that seeing they are dead with Christ, they are freed from all Ordinances, which the men of the World use: pray, take an exact view of the Text, and you shall find how grossly they erre, not knowing the Scripture.

1. Wherefore, is an illative particle and relates to the foregoing words, in which the Apostle shews, the neere union, between Christ and His Church as between the head and body; and what Christ did as mediator, the members of this Church, did with him, as when he died, they died with him, this is the Saints priviledge, and one of the choysest.

2. He proceeds and shews from what they are dead, namely from the Rudiments of the world, or Elements of the world. Compare this phrase with *Galat. 4. 9.* where *St. Paul* understands, by the beggerly rudiments of the World, circumcision, Jewish Sacrifices, and all the Ceremonies of *Moses* law: and he calls them beggerly rudiments when considered,

1. With Christ, as types and figures of Christ to come.

2. Against Christ, when considered as

as meritorious causes of salvation; placing the justification of a sinner in them, either in the whole or in part, as if Christ alone were not sufficient.

3. Without Christ, when Customarily and traditionally used, or superstitiously observed, whether before or after Christs death.

Now St. *Paul* argues after this manner; Wherefore, seeing ye have a part in Christs death, by which these Mosaicall Rudiments, are abrogated, why do ye subject to them, and put your necks under their Yoke, as though ye were still of the world, and had no interest in Christ, consider you are dead Men and Women, and therefore these Ceremonies have no more power over you, then Lawes have over men that are dead.

3. He proceeds to chide them for yoking themselves with rites and traditions invented by men: for by Ordinances, here, we are to understand Rites and Humane Traditions, strictly imposed on them, by seducing teachers; and they were such as were either taken from philosophy, and the learning

learning of the Gentiles, or from the Ceremoniall Law of *Moses*, for the *Academici tenebantur suscipere dogmata Platonis*, *Peripatetici Aristotelis* the Academicks undertook to defend the decrees of *Plato*; the *Peripateticks* of *Aristotle*, &c: from whose opinions *St. Paul* dehorts, the *Colossians* and to have nothing to do with them, in the matter of Salvation, neither in respect of things to be done, or to be believed: Thus you see what is ment by Ordinances, and by being burdened with them; the word originally being *δυσχερής*, which is *teneri et obstringi dogmatibus magistrorum*: now compare the sense of the words with their explication, and you shall find *St. Paul* meddles not with preaching, which is a Gospel Ordinance, and by the commission of Christ, to endure to the worlds end, but to humane and legall traditions imposed upon believers by false teachers, contrary to their Christian liberty, purchased for them by Christ: thus you see the grosse error of Quaking leaven. But to leave them, and to Anatomize our

Pro-



Protestant recusants, who patronize  
their slighting of the public ministry,  
and public Ordinance with these  
suits,

1. One sayes, Ministers are Proud;  
and Covertuous, therefore he will  
heare none of them. To stop this gain-  
layers mouth, he is not Proud, be-  
cause he goes decently and comely a-  
rrayed; nor Covertuous, in requiring  
what the Law of the Land allowes; this  
is but language put into the mouth by  
Sathan that old and Arch accuser;  
he is not Proud, because he stands a-  
bove the people, in the time of wor-  
ship, then was *Nehemiah* proud; *Ne-  
hemiah* 4. 4. this is not out of Pride, but  
in respect of conveniency, that all may  
have the benefit of hearing; he is not  
Proud, neither doth he lord it over  
the people, nor desires to have the  
peoples heads under his Girdle, when  
he sharply reproveth sinners; but they  
are Proud and Scornefull, that hate re-  
proofe, and kick at the Just reprover,  
as those Sodomites, who rejected  
*Lot* for his kind admonitions, *Genes.*  
19. 9. or like Proud *Amasiah*, who be-  
ing

Tit. i. 13.

Ezech. 3.  
17. 18.

ing reproved for his Idolatry, answered the Prophet with a Taunt, 2 *Chro.* 25. 16. Have they made thee the King Counsellor? A sound heart will love that Minister, the rather that reprooves him sharply, to the end he may be sound in the Faith. Every faithfull Minister is a Father, a Watchman; therefore he must reprove Rebellious Children, and Trumpet out Gods Judgments against Children of Disobedience, and give warning of Death and Hell, which is at hand, else he betrayes their Souls, and is guilty of their Damnation, and shall be damned for his dastardly silence. Ministers have cause rather to Mourn, and to lie low before the Throne of grace, then to be lifted up with Pride, at the sinnes of their Flock, as *Moses* was for the sinnes of the *Isralites*.

2. Another finds so many faults in the Ministry, that he will not heare them: alas my Brethren you must not looke for Angelicall perfections in any of them, but account that they are men, subject to the same infirmities as you your selves are: tis true, they

ought

ought to be examples, and paterns  
to the flock, *1 Tim. 4. 1. 2.* Yet the best  
Ministers that ever preached, have had  
their infirmities: some have had er-  
rours, and wants in their Judgement;  
Saint Paul implies as much, *1 Cor.*  
*13. 9. We know but in part, and pro-*  
*phesy but in part:* No man ever had  
the perfect knowledge, and under-  
standing of the Scriptures, therefore  
no wonder they have mistaken in the  
sense thereof: others have shewed an  
impotency in governing of their pas-  
sions, *Acts 14. 15.* and some have  
had slips in their lives and Conversa-  
tions among men, *Jam. 3. 2.*

Therefore because of some humane  
infirmity, wilt thou not hear them?  
Know that the Ministry, and Ord-  
nance of God is never the lesse to be  
regarded, nor shall be the lesse effectu-  
all, to thy comfort, for their infirmi-  
ties, if the fault be not in thy self,  
*Math. 23. 2, 3.* View, *Phil. 1. 18.* Paul  
rejoyced that Christ was preached  
even by those that preached him, with  
an intent to adde affliction to his  
bonds. *Jonah* had his Infirmities, as  
disobe-

disobedience, and impatience, who  
 thought he did well to be angry to  
 the Death, yet the fruit of his Mini-  
 stry was sweet and effectually. *Paul*  
 had his, so as Saint *Paul* reproveth  
 him to his face for halting, yet he con-  
 verted many souls, *Gal. 2. 11*. My bre-  
 thren, it tends to your good, that God  
 teaches you, not by men of Angeli-  
 call perfections, but by poor weak  
 men, sinners as you are: for by this  
 means, they are more able to teach  
 you with a feeling experience and  
 compassion, then otherwise; See, *Heb.*  
*5. 2*. So then the infirmities we dis-  
 cerne in Gods Ministers, are no just  
 cause why we should despise their  
 ministry: look not at the means of  
 the Messenger, but at the Majesty of  
 him that sends him, *2 Cor. 5. 20*. For  
 they are Ambassadors for Christ, and  
 exhort and reprove you in Christs  
 stead, and the more particularly he re-  
 proves, the better it is for you; view  
*1 Cor. 14. 24, 25*. For by this means  
 the poor man was brought to ac-  
 knowledge the co-operation of Gods  
 Spirit with it. I advise you to take  
 heed

heed  
 Gods  
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heed of faging and fretting against Gods Word, in the Ministry thereof, for you fret against God, and behold your judgement, *Mat. 21. 44.*  
*1 Pet. 2. 8.*

3. Another saies, the Minister is my enemy, therefore I will not hear him: for a man cannot play the good-fellow now and then, and the like, but he tells it to the Congregation, and disgraces me; this argues he loves me not, but hates me; Surely he hearkens to tale-carriers, and is set on by them. Thou that callest thy self good fellow, surely thy conscience tells thee, thou art a bad fellow, else it is \* seared, hardened, and cut off. *1 Tim. 4. 4.*  
 Surely thou speakest, *Ironice*, by con- \* *καυτη- eiζω*, in allusion to a Chirurgicall Cauterization.  
 traries. But to the purpose, a man may be touched in the Ministry of the Word, and that to the quick, and his bosom corruption may be ripped open, and the Minister not know of it; See, *1 Cor. 14. 24, 25.* Gods Ministers herein have not information from tale carriers, but from the Lord in his Word; the Lord Discovers it to them

them, *Jer.* 11. 18, 19. and shewes them his practice. Again, when an offence is publike and scandalous, the Minister is bound to reprove publiquely and not in private, *Gal.* 2. 14, *S. Paul* reprov'd *Peter* for his halting, before all men, and if his reproof be according to Gods word, thou art bound to take it in particular to thy self, and to reform: for he is a Rebelle that censures the Preacher, when he cannot blame his Doctrine, *Hos.* 4. 4. Tis an *Ahab*-like sin, to Hate *Micaiah* for speaking the truth, *1 Kings* 22. 8. and he was a wicked wretch, to account the Prophet his enemy for speaking the truth: leave this trick of the Devil: the *Galatians* had learned it, to *Paul* no small grief: See *Gal.* 4. 16. sayes he, Am I your enemy, because I tell you the truth? as much as to say (no) I am your friend rather; let wicked men pretend what they will, or the Devil in wicked men, the true ground and cause why they quarrell against us, is not what they outwardly expresse, but tis because the Divell their lord master and father, whose will and work they will do, and cannot away with

*Joh.* 8. 41



with their faithfull doing the work  
and duty of their Ministry; See,  
*Amos 5. 10.* They have hated him that  
rebuked in the gate, they abhorred him  
that speaketh uprightly: know, he loves  
thee, in that he rebukes thee sharply,  
and deales plainly with thee, and  
daubs not with untempered mortar,  
and sowes not pillows under thy  
elbowes, *2 Cor. 2. 4.* See also, *Pro. 27.*  
*5, 6.* *Pro. 6. 23.* And on the contrary,  
tis a grievous judgement of God to  
give over reproving by his servants,  
*Hosea 4. 4.* Therefore instead of ha-  
ting thy Minister for reproving thee,  
consider, God hath laid this taske  
upon him, even to evidence his love,  
and not hatred to thee this way;  
*Levit. 19. 17.* and if thou belongest to  
God, thou wilt pray for this grace, to  
be able to take admonition, and re-  
proof in good part, and to love such  
in one the rather, *1 Thes. 5. 13, 14.*  
esteem them highly for their works  
sake; and this is not one of the least,  
to reprove, and discreetly to season  
with salt.

*Ezeck. 13:*  
*18, 20:*

4. Another sayes, he will not  
H hear

hear Ministers, for he hath heard them so long, and yet he is never the better, he can neither have comfort nor edification. I pray examine thine own heart, what is the Cause of thy barrennesse and unfruitfulnesse.

1. It may be the fault is in thy self, thou dost not pray to God for the Minister, before thou goest to hear, that God would give him a door of utterance, that he may speak to thy conscience effectually, and convince it savingly. See this, as thy duty, in *Colos. 4.3*. For the fault may not be in the seed but in the ground; thy heart is not prepared for the reception of the Word, tis not fallowed, nor laid up, tis not bedewed with Godly contrition for thy barrennesse, and unfruitfulnesse under the means of grace; thou comest hand over head, customarily and formally, in thy sinne, and filthinesse, which must be cast away before thou canst profit by thy hearing; thy heart is obdurate, impatient, selfish, and elvish, full of pride, & unbelieve; thou comest without an

*Jer. 4.3.*

*2 Pet. 2.1.*

appetite

appetite to the Word, or love to the 1 Pet. 2. 3.  
 means; thou comest as Truants to Psal. 48. 2.  
 school, now and then, no wonder thou  
 art a dunce and blockhead in Christs  
 School, thou comest as those the Lord  
 complaines of *Jerem. 7. 9, 10, 11.* view  
 this place well: or you come not to  
 learn but to catch at the Minister, or  
 to carp, or to judge, or to sleep on  
 one elbow; or to be thought no A-  
 theist or Papist, for one bale end, or  
 by-respect or other; or to meet a  
 friend, to converse with him; or to  
 deal with some about worldly busines  
 whom thou thinkest thou canst not  
 meet with on another day: and when  
 thou hast heard, thou fallest into  
 worldly company, or into some alehouse  
 company, and lovest what thou hast  
 heard, by ungodly and earthly dis-  
 courses; thou prayest not to God for  
 a blessing, after thou hast heard, thou  
 chewest not on that thou hast heard as  
 the clean beasts, under the Law, which  
 were those God set out for Sacrifice;  
 thou dost not take heed how thou  
 hearest, but thinkest any superficial  
 sleight kinde of hearing will serve 1 Pet. 2. 8.  
 Gods turne; or thou stumblest at the

Word, and remainest disobedient, or thou comest in grosse ignorance, or palpable blindness, or in Pharisaicall selfishnesse, having rowring thoughts of thy abilities, and knowest as much, if not more, then the Minister can teach thee; Now examine thy heart, are not these, or some of them the cause thou canst neither profit by the Word, nor receive comfort from it. Take heed the mantle of Reprobacy lie not on thee, *Esa. 6. 9, 10.* Which made the Prophet, and also makes Gods Ministers to cry out, Ah Lord! Pray observe, that all whom God intends to save, as he affords them the means of grace; So he, in his due time wil give them grace to profit by it, *Acts 13. 48.* But where God gives the means of grace, and the people stop their ears, and turn their backs upon it, and have not grace to profit by it, this is a sad Omen, *John 8. 47.* Canst thou not profit by the Word? go and bewaile thy barrennesse, and cry for grace to God, upon whose free-will grace depends, *John 3. 8. James 1. 18.* View these places

places well, and learne what this meaneth.

Another sayes, he can serve God as well at home, as at Church: for there he can pray, and read good books, out of which he can gather more then out of an hundred Sermons. I wish such would consider seriously a few particulars.

1. That there is no greater signe of a dead and gracelesse heart, then not to delight in Gods publike worship; See, *Psal.* 84.1,2. King *David* shewes exceeding great love to Gods Tabernacles: and his reason is, because his heart and flesh rejoyces in the living God: which intimates, that if a people love the Assemblies of Saints, their hearts would rejoyce in God, who is present with them, and among them; So then, Wouldest thou know, whether thou hast a sense of Gods love in thee, then thou art one that delightest in the publike Assemblies, where God is more especially present; in *Bethel* the house of God & not in *Bethaven* the house of wickednesse; in Gods house, more then in thy

own,

own or neighbours. Saint Peter shews who have tasted how good and gracious God is; namely, such as cry after the pap of the word, as new born babes after the pap of the mother, 1 Peter 2. 3. Sutable to this place is, Psal. 48. 2. Away with shifts and pleas, to keep thee from publike worship, tis of the Devill that hooda thee like an Hawke, to keep thee in blindenesse. Amend, for doubtlesse, such as care not for appearing in the Assemblies of the Saints on earth shall not stand in the assemblies of the righteous in Heaven: the Devil knowes preaching goes beyond reading, inreference to Salvation: Preaching is *Pabulum animæ*, the Souls food, & where this is not, there is a famine, and the Soul must needs starve & dye of a consumption: the Devill knowes thy corruption will be met with at Church, and his sleights discovered; therefore he would have thee stay at home, and permit thee to read a Chapter or two, knowing this is like the Masse in olde time *Non morder*, twill neither fret nor bke, cold and formall reading will never make the e



thee cry out; And what must I  
doe?

2. Almighty God will not blesse  
private duty, where publike is despi-  
sed: See *Rom. 10.* Faith comes by  
hearing, and hearing by the Word  
of God preached, and how can they  
hear without a preacher, and how can  
they call on him whom they have not  
heard? that is, in his publike wor-  
ship, which implies, that he that  
contemnes Preaching, can neither  
Pray, nor Hear, nor Beleeve, that is,  
to Justification, Sanctification, and  
Salvation: pray view *Psal. 84. 1, 3.*  
King *David* had an house to read and  
pray, and meditate in, as well as  
thou; yet he values it not to Gods  
house, and so longs for Gods house,  
as that he greatly bewailes the want  
of it: would there were such an heart  
in thee, and such a spirit in thee, who  
makest thy self a Recutant; remember  
*Refuse*, signifies to refuse; have a care,  
the Lord refuse thee not for this, and  
account thee reprobate and refuse Sil-  
ver, yea drosse and dung. I tell thee  
God loyes the gates of Sion, wherein

he is publicly worshipped, above all  
*Jacobs* goodly Tents and pavillions,  
*Psal.* 87. 2. and all thy private devo-  
 tions in the contempt of publike, are  
 dung, and darknesse, yea, *Splendida*  
*peccata*, *John* 3. 19.

Another stumbles at the Word  
 preached and falls so fearfully, as that  
 he cares not either for preacher or  
 preaching, because, he sayes, it was ne-  
 ver good world since we had so much  
 preaching: for in old time, when  
 preaching was not in use, there was  
 much Love, Charity, Plenty of all  
 things, good Neighbour-hood, and  
 more hospitality in One day, then is  
 now in an whol year, I prethy observe,

1. The World is one and the same;  
 as it was then, so it is now.

2. That the men of the World  
 were given more to vaine delights  
 then now they are: and at that time  
 which men call *Christmas* a Popish  
 terme, the Devill was more served  
 in England then now he is: for if a  
 man would behold Anticks and  
 Fooles, Men dressed in Womens ap-  
 parell, and Women in Mens, expressly  
 contrary

contrary to Gods word then he might ; then he might see and heare wicked and abominable deeds, acted in the height of Villany.

3. The people for the most part were Papists, Atheists, blind, superstitious, Idolatrous, ready to perish for want of knowledg; the God of this World had so blinded, insatuated, and benighted them ; and no wonder at this, in regard there was little or no preaching : and if any preaching, it was usually without life, power, zeale to Gods glory. There was *prauitas in moribus*, but not *gravitas in sermonibus* : *the blind led the blind*, a sore euill.

4. Hospirality, tis confessed was more rife then now it is, the more is the pitty: thi is not because we are not Christians, but because we are not Christians enough. But their charity had not a Gospell foundation but a Popish spring, and greater abilities, so to do than now men usually have.

1. From a superstitious opinion of redeeming the pardon of sinnes, and of purchasing Heaven, *ex opere operato*.

2. From

2. From a superfluity of all things, plenty of victualls and small rents imposed on their Lands, so they lived as freeholders in a manner, to what we do now, and many had got much Church Lands into their hands, so like thieves they robbed wealthy Merchants of pounds, and bestowed pence on beggars.

So then compare times with times and you shall find Popish times worse then now: for there was a famine of the word a greater Plague then a famine of Bread, denounced as not one of the least of Gods Plagues, *Amos* 8. 11. 12. and wickednesse never more abounded than then; witnesse their Revells at *Christmas*, *Whitson-Ales* at *Whitson-tide*, where all the Villains of severall Counties met, to serve the Divel, at a May Pole set up for an Idoll.

Another stumbles at the word, and sayes, What a deal of do is here? sure we may goe to Heaven, without so much preaching and so much praying, and so often going to publick Ordinances, our Fathers heard not so much, yet we trust they are in glory, and

and why may not we: Poor souls! you may as well aske, cannot we have harvest, without sowing? cannot wee live except we eate? I say, no: for no sowing no reaping; no hearing, no believing: and he that will not use constantly the meanes of grace appointed of God, shall never arrive at grace, much lesse at glory; 'tis a rule *Qui predestinavit finem, medium constituit, uno proposito utrumque*. Well, thou that cavillest thus against much preaching, art like a sick Child that wrangles with a full Pap, or an *Isralite* that loathes much *Alaxan*. *Tertullian* sayes, the Letters of Kings should be read thrice, but the Epistle of the King of kings, 70 times new, *Psal. 1*. Blessed is the man that meditates in Gods Law day and night: heare what *Horace* a Poet saith. *Nocturnis versate manu, versate diurna*, and as touching your fore-Fathers, 'tis true they heard not so many Sermons, the more was their evil, for *Blessed are the eares that heare what you heare and believe*: alas poore wretches, they lived either in dayes of ignorance or persecution, either the light did not shine

to them, or might not : Fire and Fagot was threatned, if they pretended to the Gospell preached sincere ; and from most of them the Gospell was hid from their eyes, and others might have heard many Sermons, and would not, like Fathers, like Sonnes ; light is come into the World, and men love darknesse more then light, the Children are poysoned with their Fathers sinfull Traditions, and they have sucked this Bane from them ; therefore let not your Fathers ignorance or want of meanes, or Popery, or superstitions, or blind superstition, or profanes or malice against the word, cause you to stumble at the word, and become disobedient, lest you prove of those that are appointed thereto, to your eternall ruine, 1 Pet. 2. 8. you must not live by example, but by rule, heare what the Lord sayes, and that you must follow : in a word, so many of your Fathers as heard the word of God, and beleived are in Heaven, & no more, for this is according to the words of our Saviour. *Blessed are they that heare the Word of God, and do it*

Luk. 11. 27



and so many as lived without the light, and died in their ignorance, either in a blind ignorance, or in a perverse and willfull, I cannot see how they should be saved, for ignorance is a damnable and damning sinne, see *Esay. 27. 11.* and so many as lived and enjoyed little light, and went to Hell, their Hell shall not be so hot as those that enjoyed much light, and improved it not; *he that knowes his Masters will, and does it not, shall be beaten with many stripes.* You enjoy much light, and pretend you see; if you believe not, you have no cloke for your sinne, your shifts are vaine, and your sinne remaines, and your Hell shall be the Hotter, *Luke 12. 47. John 15. 22.* I wish thee to view often, *2 Cor. 4. 3, 4.*

Another stumbles at the Word, and replies; We have lived in good Credit and Reputation in the World, and have prospered, yet we have not bin so forward and zealous as many others, in hearing so many Sermons: To this Caviller, I reply.

1. To live long in the world, and  
not

not to be forward and zealous in Gospel-duties, is no commendation but a discommendation; thou gloriest in thy shame, for 'tis a special mark of such as tend Heavenward, to grow in grace, and in gracious courtesies; whereof, a conscionable and constant hearing of Gods Word, is one: therefore, how often is Christ heard to say *Let him that hath ears hear, and He and your souls shall live.*

2. To prosper in the World, in outward things is no peculiar mark of a Saint, but is commonly the lot of the wicked, *who are rich to the World, and poor toward God, see Psal. 73. 35.* see also *Job 21.* from the 7th verse onward, where you shall find none thrive in the World, more than the gracelesse; but marke their end, which is Death and Hell.

3. To be in Credit among the men of the World is no mark of a Saint, for as our Saviour saith, the World loves her own, *John 15. 19.* if we were not of the World, the World would hate you, as it hated Christ, whose Kingdom was not of this World: 'tis a great

great curse to thrive in the World, our  
Heavens way, *Matthew. 16. 27.*  
Remember the rich Glutton, also the  
rich man that went away sorrowfull,  
because of his large and many posses-  
sions; sayes our Saviour, How hard a  
thing is it, for a Rich man to enter  
into Heaven; not because of his  
wealth, but by reason of minding and  
affecting it, and vaunting himselfe too  
much in it.

Another stumbles at the word,  
both in publick and private in Church  
and Family: What needes so much  
preaching and praying, seeing the  
wise man makes a short cut to Hea-  
ven, *Eccles. 12. 13. Feare God and keep*  
*his Commandements*, for this is the end  
of all, &c: To this Caviller, I reply  
after this sort; Indeed this is soon  
spoken, but not so soon practised;  
for there is more required to the fear-  
ing of God, and keeping his Comman-  
dements, then a bare expression: doeſt  
thou feare God as thou oughtest, then *Deut. 6. 25*  
thou obeyest God in thy life & Ordi-  
nances, thou servest him sincerely,  
thou believest God and his Servants:

*Exodus*

*Exodus 14.31. then departed from egypt*  
*Proverbs 8.13. and dareſt not allow thy*  
 ſelfe in any one known ſinne, whether in opinion or praſtiſe, and reſiſteſt ſinne in the very firſt beginning thereof, and ſetteſt God before thine eyes, not daring to offend or grieve him as *Joſeph* did: ſee *Genoſis 39 8.9.10. 12.* Therefore do not talke of ſerving God and keeping his Commandments, unleſſe thou ſerve God as thou oughteſt and abandoneſt ſinne filially for the feare of God, keeping his commands, & a baſe life are as inconfiſtent, as Heaven and Hell, light & darkneſſe.

Another ſtumbles at the word upon this account; in regard, where is ſo much preaching, there is much diſquietneſſe and diſcontent, by reaſon men are abridged of their paſtimes and delights: we ſee preaching breeds much ſtirre in mens affections, and jarrs in their lives.

This is a Carnall Plea. Know,

1. That this unquietneſſe proceedeth  
 Luk. 11.21 not from the word, but from the  
 32. ſtrong man, who having poſſeſſion,  
 is

is unwilling to be cast out: the Devill  
 is like *Hagar*, he will receive many a  
 blow, before he will turne out of  
 doores, he will cause much unquiet-  
 nesse, first in the family. Also the  
 Devill perceiving truth to peep out,  
 and the power and life of Godliness to  
 work in the subduing profaness, then  
 the Divell roares and stirres up adver-  
 saries, to oppose and to stand up in  
 maintenance of his Kingdome: if any  
 Prisoner and Captive of his gets  
 loose, then he followes with Hue and  
 Cry: also this unquietnesse arises not  
 from the nature of the Gospell, for it  
 is *Evangelium pacis* the Gospel of peace;  
 but it proceeds from mens corrupti-  
 ons, which like an unruly Horse kicks  
 when abridged and restrained *Nititur  
 in vetitum semper, cupimusque negata;*  
 this disturbance is *per accidens*. Heare  
 what Christ saith, *Luke 12. 49.* I  
 come not to send peace on the earth,  
 but fire and the sword: not that Christ  
 came *ex proposito*, to bring such, but he  
 knew where he should be sincerely  
 owned, and his Word purely and po-  
 werfully preached, and his Kingdome

set up; Fire, Fagots, Warres, Tumults would follow his Disciples and converts; and one carnall friend or other would step forth, wondring at the change of their familiars, and old associates, yea mock and persecute them, becaule they runne not with them into the same excesse of Riot, (as of old, 1 Peter 4.4.)

Math. 16.  
24.

Heare what Christ saich, If any man will be my Disciple, he must take up his Crosse and follow me: he must take up his Crosse, not decline his Crosse, yea and forsake all to be a follower of Christ; profits, pleasures, sinnes, life it selfe though seemingly never so sweet, else he cannot be Christs Disciple.

Another stumbles at the word familiarly preached upon this account, that it is a tedious thing to Flesh and Blood to heare so many Sermons, and 'tis irkesome to nature.

Heare what I say, That Flesh and Blood in the corrupt nature thereof, shall in no wise enter into Heaven, 1 Cor. 15. 50. Now all duties which

tend



tend heaven-ward as mortifications,  
 are harsh and hard duties to Flesh and  
 Blood, yet upon paine of damnation,  
 this duty must be practised, *Rom. 8.*  
 13. Again thy own conscience tells  
 thee, thou art faine to toyle and moyle  
 and sweat, and work hard, to rise ear-  
 ly and lye down late, to carke and care  
 to get wealth and a little pelfe; why  
 not rather to get grace in the use of  
 Gospel meanes? Heare what Christ  
 sayes, First seek the Kingdome of God  
 and the righteousnesse thereof: if  
 God sayes, first, you must not prepo-  
 sterously say, last, *Mathew 6. 33.* A-  
 gain, thousands take more paines to  
 get Hell then Heaven, in serving the  
 Divell more then God, which made  
*Pompus* cry out that a Minion, whom  
 he saw, should serve the Divell more  
 strenuously then he did his God: why  
 should it be so that we should take  
 more paines to get Heaven, then the  
 wicked to get Hell? Again, superstiti-  
 ons Papists pray often, fast often, like  
 pharises ignorantly & superstitiously,  
 and goe many miles on pilgrimage to  
 honour counterfeite relicks, rotten

Bones, dumbe Idolls, and Popish Saints. Surely Gods own Ordinances should make us more eager to pursue them, especially when Gods command lies upon us to observe them; unlesse we desire that the wickednesse of the one, and the superstition of the other should witness against us at the last day, for our lousinesse in Gods service.

Another stumbles at the Word, upon this account, that preaching is not of Heavens constitution, but of Humane invention to drive on politick ends, and only aimes at the preserving of a body politick in peace and union.

Thou art an Atheist which makes this Cavill, and grossly erreth not knowing the Scriptures and the power of God: read the Commission Christ gave to his Disciples to preach the Gospel, to every creature: was this of humane constitution or of Divine? tis true, Christ was *Homo verus*, but not *Homo merus*, he was a true and perfect man, but not a meere man: for by union of two natures in one person,

Mark. 10.  
35.

person, he was God and Man ; and St. *unio hypo-*  
*Paul* proves God to be the Author of *statica*.

it, 2 *Tim.* 3. 16. All Scripture is given by inspiration of God: if by inspiration, then not by humane Tradition, and then observe what follows, It is profitable to teach, improve, correct, instruct in righteouneſſe: and *Pſal.* 19. 7. the Holy Ghost ſets upon the word, both written and preached; two ſuch Seales and Characters, as no humane conſtitution is capable of.

1. The Law of God is perfect, and ſo perfect, that it wants no addition or diminution: there is no want of an Act of Parliament, either to repeale or refine it.

2. The Law of God is converting, it converts the Soul, and makes wiſe the ſimple, which no humane Law can; and this is not phyſically *per ſe*, but as it is Gods inſtrument to convert. I hope this Atheiſts mouth is ſtopped.

Another ſtumbles at preaching upon this account, that he hath made a Vow, he will heare Miniſters no more in publick.

Pray consider what a vow is, its  
a promise made to God, of some good  
things to be performed, *Dent. 23. 23.*  
*Exitum labiorum servabis*, thou shalt  
performe thy vowes.

1. It is a promise, not a desire, nor  
an intention, these are not sufficient  
to make a vow, a promise, going out  
of a mans lips.

2. It is a deliberat promise, for a  
promise in a sudden passion makes not  
a vow, but it mu't be made, with due  
and mature deliberation, made with  
a full resolution and consent.

3. It must be a promise made to  
God, and not to the Divell, for that  
is a false glosse.

*Quod sufficit ad obligandum Diabolo,*  
*sufficit ad obligandum Deo*, that same  
respect which sufficeth to bind a man  
to the Divell, sufficeth also to bind  
a man to God: but as I said, this is  
not true; for any sudden or hasty mo-  
tion, binds a man to the Devill, but  
there must be a deliberate promise  
which binds a man to God.

4. It must be of some good thing,  
that is, A man must not vow, that  
which

which is sin in it self, as those that  
 vowed they would neither eat nor  
 drinke, till they had killed Saint *Paul*,  
*Acts 2.12.* And I am sure, for a man  
 to vow, not to hear Gods Word,  
 being Gods ordinary way, and means  
 to save, is a sin *per se* in and by it self,  
 for it pleaseth God to save this way:  
 and what opposes Gods revealed wil,  
 must needs be, not onely *Crimen*, but  
 also *Lese Majestatis*; also a man may  
 not vow that which hindreth a great-  
 er good: As *Peter* he vowed, That  
 Christ should never wash his feet; this  
 vow would have hindered a greater  
 good: as Christ said, If I wash thee  
 not, thou hast no part in me, therefore  
 it should not be kept: therefore have  
 a care of unlawfull vowes, for they  
 are sinfull, and better broken then  
 kept, for tis better break thy vow,  
 which without Gods consent wil and  
 word thou hast made, and be hum-  
 bled for thy rashnesse and impru-  
 dence, than keep it, so damne thy  
 soul; for there is no salvation but in  
 Gods way, which is equall, thine is  
 unequall; Another will not come to  
 I 4 the

1. Cor.  
 1.21.

the ordinance of hearing upon this account, that he knowes already, as much as any Minister can teach him.

I would have this self-conceited cavalier to know.

1. That a self fond and overweening opinion, of a mans own abilities, is the lively Character of an Idiot, 1 Cor. 8. 2. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, he is an intolent proud fool tumefied with the Tympany of pride, that is, high conceited of his own Knowledge: *Qui turgēt opinione scientiæ inflatur*, sayes *Pisonior*: for indeed we know lesse then we ought to know, and the more we know of any thing, the lesse we finde that we know, and this breeds sorrow, and an holy emulation in good men: This occasioned the wise man to say, *He that increaseth knowledge, increaseth sorrow*, Eccles. 1. 18. Remember *Narcissus*, that herein thou shalt be in love but with thy own shadow. & art *Suffenus*, pregnant with selfe-love, *Cecus amor sui*, sic canit *Horatius*: remember *Laodicea*, that



that sayest thou hast need of nothing, Rev. 2. 17.  
 yet wantest all things. This pestilent  
 self-love is the cause why old and  
 young scorne to be Catechized, be-  
 cause they would not seem to be  
 ignorant, but cry with *Menius*, *Ego*  
*ignosco*: & whereas thou sayest, thou  
 knowest as much as any Minister can  
 teach thee: fondling! Herein thou li-  
 est, for they are able to teach you  
 more then you know, or for ought I  
 see are willing to know learne and  
 practise,

2. Know that the Word of God  
 preached, is necessary for men and  
 women of every state and conditi-  
 on; and let their condition be,  
 what it will be, they have need to  
 hear.

As for Example:

First, art thou ignorant and void of  
 sense and care of thy salvation, yet we  
 must preach to thee, and thou must  
 hear us preach, my reason is, be-  
 cause this is the ordinary means  
 of Gods chusing, to open thine  
 eyes, and to turne thee from  
 darknesse to light, and to free thee  
 from

from the power of Satan, e 18  
26.18.

Secondly, art thou one that hast in thee good affections, and desires after Grace, yet these good desires are in great danger to perish and fade, and the persons themselves, if they be not instructed, as appeares by the words of Christ, *Joh. 4. 35.* In which elegant comparison, our Saviour intimates, that as it is with Corne, so it is with us: for when the corne is once ripe, it will beare no delay, because if not reaped and inned, its in danger to be spoiled and lost. So if we come not under the labours of Gods reapers, and Harvest men, that is, his Minuters, See *Luke 10. 2.* though we are in a very good forwardnesse, toward maturity, if we be not got down by them; and got into his barne, perishing will be our end.

Thirdly, hast thou attained to a good measure of knowledge, for knowledge without faith, avail-eth not, then know that preaching and hearing, are the onely meanes,

Or-

organically to make us beleeve what we know, *Rom. 10. 14.*

Fourthly and lastly, hast thou not onely knowledge, good desires and affections, but also true faith, and justification, yet these graces are but imperfect in the best, and therefore will wither in their Gradualls, if not nourished, and the way is by preaching, and hearing: *Prov. 29. 18. Where is no vision, the people perish.* I wish all such as despise prophesying, upon the account of fond and foolish self sufficiency, to view often *1 Cor. 1. 18. The preaching of the Crosse is to them that perish foolishnesse, but unto us that are saved is the power of God.*

Another, albeir not rotally, yet in part; and there are droves of such carnall protestants, which live within the pale of the visible Church of Christ.

One sort are such, as disdain to hear a Sermon, unlesse the preacher can teach them some abstruse learning, as if they were onely made to be Philosophers, and not Christians, and therefore

therefore they scorne to hang on the  
 Priests lips for knowledge, except for  
 Nicities and Criticisms. I referre  
 these to 1 Cor. 1. 18. plain preaching  
 with praise neither curiously set, nor  
 rudely composed, tends most to Soules  
 Salvation; as for the rest, tis but like  
 the paint in a Church window, which  
 keeps out the light, instead of lettin  
 it in. I am not of their judgement  
 that cannot away with a little Latin  
 Greek, or the sprinkling of the Fa-  
 thers, crying out, O he preaches so  
 profitably, albeit the Sermon be  
 most authentick. I confesse, I love not  
 a flourishing meretricious eloquence,  
 nor Aulecisms and Courtly Termes  
 for the Almighty loves them not, yet  
 I love a garment to have here and  
 there a Jewel, which is comely; but to  
 be all Buttons and Jewels is ridicu-  
 lous; Therefore my counsell to my  
 own Tribe is, that they would not  
 preach too learnedly, lest the peo-  
 ple say, as *Festus* to *Paul*, *Too much*  
*learning makes thee mad*, Nor too rude  
 in their delivery, lest the people ac-  
 count them fooles, as *Achish* did

David.

David; but that they preach plainly, powerfully, purely, Distinguishing well; for *Qui bene distinguit, bene docet*; and as skilful workmen dividing Gods word aright, so as they need not be ashamed, when the Sermon is preached. Hence the Bishop, of *Trajectum* said, *Cyprianos non requiro, sed Asinos non admitto*.

Another sort are such as cannot away with a Sermon, either which in what they have heard before, or to hear one and the same thing twile repeated, but presently they cry out; How often shall we hear one and the same thing, and what will this babler say? I wish such to view, *2 Pet. 1. 12*. wherefore I will not be negligent to put you in remembrance of these things, though you know them, and be established in the present truth: also view *Phil. 3. 1*. Says the Apostle, whom the forementioned owns as a brother; 'Tis not grievous for me to write the same things to you, and for you 'tis safe; this is pressed three times in four verses; See *Acts 13. 42*. When Saint Paul preached at *Antioch*, the

Gen-

Gentiles besought him to preach over the same Sermon the next Sabbath. *τὰ αὐτὰ ἰδιωτά ἐαδὲμ ῥήματα* : truly there may be given much reason for this, in regard we are forgetfull hearers : therefore repetition is good to imprint Lectures in the memorie. Hence it is, God spake once and twise, as *Elisha* sayes, *Job. 33. 14*. When you have have heard an excellent lesson upon a well tuned instrument, you call for it again : so when you have tasted excellent wine, you call for it again ; why not for an excellent Sermon ; *Decies repetita placebunt*. I speak not in favour of needlesse tautologies, no Batrologies in a Sermon, nor of truantly Preachers that play all the week, and have their Sermon to make on the Lords Day, who are not like *Daniel*, who studied for his Revelations ; nor of those that run away with a Sermon, as Horses with an empty cart which fills the ear with noyse, but not with matter, Crow-like, *Vox & præterea nihil*.

Another sort are such, tis true, will give us the Hearing of Sermons, but like



like dunces, they will not learn,  
 like those silly women, spoiled by  
 house creeping Seducers, who are ever  
 learning, but never attain to the sound  
 knowledge of the truth, 2 *Tim.* 3. 7.  
 These are like some unskilfull Musici-  
 ans, that are ever tuning, but never  
 playing. These come from a Sermon  
 as ignorant, willfull, and profane and  
 unreformed, as they were when they  
 first entred in at the Church dore, or  
 as dunces in a school that came in such,  
 & go out such, suffering wholsom lessons  
 to go out at the one ear, as they entred  
 in at the other: Tis true, these live a-  
 mong holy and able Prophets, *non*  
*sancti; inter virtutes absque virtute*, not  
 Sanctifiedly; being among vertues,  
 without vertue: they hear much of  
 grace, and are barren fruitlesse and  
 gracelesse, like *Ishmael*, who remain-  
 ed an unbeleever in the House of  
 Faith; or like the Jews that had the  
 greatest light, and the darkest life;  
 neer to the Sanctuary, but remotest  
 from sanctity; like foolish Indians,  
 that truck away Gold and Pearles for  
 Rattles and Baubles: Perhaps you  
 will

will ask me what is the reason of this: Surely either their day of conversion is not as yet, tis not Gods time as yet to convince & convert, or the God of this world hath blinded them, so as they cannot beleeve our reports, or they are lost ones; for if our Gospell be hid, it is hid to them that are lost, 2 Cor. 4. 3. Yer seeing the path of God is not known to man, as touching their end, what it will be, and no man ought to conclude his own reprobation, though for the present shrewd marks of reprobacie lye on them, I advise them to hear still, for the Winde blowes where it listeth, tis good to be in Gods way in obedience to his commands, for there is some hope of him that waites at the poole of Bethesda, that he shall be put in and healed at last: but little or no hopes of him that casts Gods word behind his back: for if a woe belong to us, for not preaching, a woe belongs to you for not Hearing: Tis true if it be hearing formally, is a sin; but not hearing at all, is a greater: for the one is but *Peccatum per*

*acci-*

*accident* : The other is, *peccatum per se*.

But are there no other reasons, why, of so many that hear, a very few are converted? yes many are the Reasons.

One is, The people that come to hear Gods Word while they are in hearing, do not set themselves, as in Gods presence, they consider not that they have to deal with God, who is especially present, when he speaks in the Ministry of the Word: tis noted of the Thessalonians, 1 *Thes.* 2. 13 They received the Word, as the Word of God; the want of this breeds irreverence idlenesse and carelesnesse in hearing, and after hearing.

Another is, want of attention, vehemently pressed in *Ezek.* 40. 4. and practised in *Luke* 19. 48. A listening ear is conducive to an understanding heart and holy life; but a deaf ear and a wandering head is the bane of attention and practise; a wandering forgetfull hearer is a vaine fruitlesse Hearer.

Another is, ignorance or simple  
K nes

nescient, he that heareth and understandeth not, goes away as profane and ignorant as he came: see how hearing and understanding, are coupled together by our Saviour, *Matth. 15, 10.*

○ Another is, a want of delight and affection to the word, *volenti animo in arduum*: what is the reason, a people sit as upon Thornes at a Sermon, surely they heare without delight, they are not as Babes crying out for the pap of the Word, but as sick persons, which leath whole some food: tis noted in *Marke 12. 37.* that Christs hearers heard him gladly. *David* rejoyces in Gods word, as one that findeth great spoiles, *Psal. 119. 462.* I wish all such, to view *2 Theff. 2, 10, 11.* This is the Reason why a people in these dayes are given up to delusion and vaine lies, because they receive not the truth in the love of it.

Another is a want of application in particular to every mans selfe. See this pressed, *Job 5. ult.* Here this, and know it for thy selfe, carry this truth home to thine own heart: but  
poore

poore Soules beat off the Word from themselves to others, as, The Minister met with such and such to day, but never saying, he met with mee: they never cry out; Is it I, and what must I doe surely no wonder, 'tis because they are wicked, stubborne, unbelieving, selfish, they want faith wherewith to apply it, *Heb. 4. 2.* The word preached, did not profit them, because it was not mixed with faith in them that heard it; for one principall work of faith is to apply those things delivered in the word.

Another is dissimulation and Hypocrisy, the people want sincerity, when they come to heare, they come sinisterly for base ends, and by-respects, as those Jews that came to *Jeremiah*, 41. 1. 20. they sought with great protestation, but dissembled in their hearts; or as those Elders that came to *Ezekiel*, *Ezekiel* 20. 3.

Another reason is, the people receive the words of Gods grace in vaine, contrary to *Pauls* grave advice, *1 Cor. 6. 1.* that is *in vane, absque fructu* without fruit or fruitlessly, being like

Barren soile that receives good seed, but brings forth little or no fruit, so deceives the husbandman, *In vanum recipit gratiam, id est, evangelium pradicatum, revelans gratiam Dei, qui non novus est sub novo Testamento*, in vaine doth he receive the grace of God, that is, the Gospel preached, revealing Gods grace, who is not a new Creature, under the new Testament.

Another Reason is ; The people stumble at the Word preached being disobedient. 1 *Pet.* 2.8. either with anger, raging and fretting at the Word, and at the Preachers thereof, either because their sinnes are reprov'd, or their Plagues foretold as *Ahab* did on *Micah*, or else envying and repining at the successe of the word, *Acts* 4. 2. or mocking at the word, as the Pharises did, *Luke* 16. 14. or taking occasion from the doctrine they hear to fall off from hearing, also from true Religion, and from the society of the godly, or perverting the good word of God, to inflame themselves the more greedily to sinne, making it a doctrine of liberty



erty or occasion to commit sinne from that which prohibits it: many more lets I might produce.

Another sort are such as will heare Gods word indeed, but yet they make no conscience of coming at the beginning of God worship, nor of staying to the end, they will be first at a Feast or Market, but last at a Sermon, they will runne with Hindes feet to a Theater, but creep like Snailles to the Temple: this is a preposterous courie, contrary to our Saviours advice, first seeke the Kingdom of God &c, this is not to labour for the meat that perishes not, but for that which perishes: these are wise in their generation, to get Earth, but fooles to get Heaven, Sots and Idiots in acquiring grace: these are dun'es in Christs schoole, for he that heares explication without application, and application without explication, is like one that heares described the one halfe way to Heaven, but not the other; or like one that runnes away on a message, without his errand and direction; he is like to be but an halfe Christian, that is but an half hearer; he that heares by

by halves shall be saved by halves, and thars not at all. God looks not at *modicum*, o much as *magnum*: see, *Alb.* 16. 28, 29.

Another sort will heare the Word preached, but then it must be from the mouth of such a Prophet, as is of their owne Judgment, er whom they affect, albeit, another Prophet preaches more ably, powerfully, and purely; this was an Epidemicall malady among the *Corinthians*: view, *1 Cor.* 3. 4. for while one saith, I am of *Paul*, and another, I am of *Apollo*, are ye not Carnall? these *Corinthians* either ascribed too much, to their Ministers, or too little: some they cryed up, and others they cryed down, some were all for this Teacher, others no whit for this, but all for that; St. *Paul* tells them in this, they were Carnall, not Spirituall, for the ablest Minister is no principall Agent, but a subordinate instrument; view the 5th, and 6th, verses. Albeit *Paul* Plants; and *Apollo* waters, one layes the Foundation, and the other builds upon it, to a farther confirmation; yet neither is he

be that planteth or watereth any thing  
 that is, no great thing to be boasted of  
 and confided in, no principall agents,  
 but instruments, for it is God which  
 gives the increase in all God is all,  
*Non sunt tales aut tantum debent ab  
 his pendere.* I conceive the cause of  
 this is sometimes want of Judgment,  
 not being able to distinguish between  
 milke and sincere milke, milke nomi-  
 nall and reall, milke simple without  
 mixture, and milke and water mixed;  
 or the cause may be, a fond, and an o-  
 verweening indulgency, which some  
 heare to the Person, or to the Tone  
 of the person, looking at *sonum*, the  
 cadence of words, more then at *for sum*  
 the matter delivered; or some have  
 itching eares. See 2 Tim. 4. 3. but  
 the time will come, that they will not  
 indure sound doctrine, but after their  
 own Lusts, shall they heape to them-  
 selves Teachers, having itching eares,  
 which love to be scratched and claw-  
 ed with placent and pleasing things,  
 not abiding *verbera*, corrections, but  
*abera*, sweet things, to have soft pil-  
 lows sowed under their elbows, that

they may more freely liene: such are called by the Apostle, *κυνόκευτοι*, *prurientes* of *κύν* or *κυνόκευ*, *pruritus morbosus*, they are as itchy or scabby persons, which love to be scratched, or as those that love to be tickled, *Ad delictum*. *Athenian*-like looking that the Prophet should not only preach *Novus* but *Nova*, new doctrines; being more for novelty then for old truths; This itch is grown into a soul scab yea Leprosy, which hath overspread this Nation, the Lord cure it. I deny not but a people may now and then heare various preachers, yet in no wile may they do it, in contempt of their parochiall and publick Ministers, if they be men, whose gifts are approved of by the Church, and conscionable in their place: for a man may be a true Minister, though his gifts be inferior to others. *Mathew* 25. 15. the Lord gave to one of his Servants five Talents, to another but two, to another one. Hence St. *Paul* to the end, he might perswade Christians to unity, as Church Members, and not envy those that had greater gifts, nor despise

spile those that had meaner (sayes) *Ephes. 4. 7.* to every one of us is given grace according to the measure of the gift of Christ: remember that the profit to be received from the ministry of the Word depends not, only on the gifts of the man that preacheth, but on the blessing of God, which he gives to his own Ordinance, *1 Cor. 3. 5. &c.*

Lastly, some there are, that in no wise will heare us, but abominate us and our calling, upon pretence, that there are corruptions in our Church-assemblies, in our call to the Ministry, &c.

Reverend Mr. *Hildersham* of blessed memory, sayes that our Saviour in the dayes of his flesh, was wont diligently to frequent the place of publick prayer, *Luke 4. 16.* and every Sabbath to enter into the Synagogue as his custome was: as Christ had solitary and lonely prayer, so he had publick, also *Luke 9. 18. Marke 1. 35. Luke 5. 16. Luke 24. 30.* which notes Christ made himselfe a member of the Jewish Church: and albeit it had many corrupti-

corruptions in it; yet he did not sepe-  
 rate from it, as for example, the Priests  
 and Teachers were unlearned, *Math.*  
 15. 4. also they were ungodly, *Math.*  
 23. 3. also the people were notori-  
 ously wicked, as in *Nazareth* where he  
 lived most, *Luk.* 4. 28. 29. and their  
 Cities, so wicked that he upbraids  
 them, especially where most of his  
 mighty workes were done, *Mathew*  
 11. 20, 21. Also the worship it selfe  
 used in that Church, had many cor-  
 ruptions in it, as many superstitious  
 Ceremonies which they pressed more  
 vehemently than Gods Commande-  
 ments, *Marke* 7. 9. also the Temple  
 was profaned and made a denne of  
 Theeves, *Math.* 21. 12, 13. Also the  
 discipline and censures of that Church  
 were most shamefully abused, *John* 9.  
 23. also the doctrine was corrupt in  
 many points, *Mathew* 5. 21. 48. Yet  
 Christ makes no seperation from this  
 Church, but was baptised in this  
 Church, *Luke* 3. 21. also he commu-  
 nicated in the passeover with the peo-  
 ple and Priests, *John* 2. 13. also he al-  
 lowed his Disciples to heare those Tea-  
 chers,



chers, *Mathew* 23. 2, 3. And in *Mark* 8. 4. when he had healed the Leper, he commanded him to go and shew himselfe to the Priest, and to offer his gift in the Temple. 'Tis true, Christ did not partake with the Jewish Church in her corruptions, but shewed his dislike, *Luke* 19. 41. but yet for her corruption, he did not separate from her: The like must we, mourne for a Churches corruptions, *Ezechiel* 9. 4. and shew our dislike, but not make a rigid and totall separation: view *Revel.* 2. 24. The Church of *Thiatyra*, had many corruptions in her, yet Christ bids not them leave the Church, but only lyes this burden on them, that they hold fast till he shall come: So in *1 Cor.* 11. there were many disorders in the Church of *Corinth*, yet *Paul* makes no separation, nor bids the purer sort separate or decline duty with the rest; no, no, he still commands the Act, and labours to correct the Abuse. There is no danger of *Naamans* Leprosy, unlesse we be guilty of *Naamans* sinne, another mans sinne

sinne may become ours by toleration, imitation, connivence, indulgence &c; but if we come in Faith, though the rest be faithlesse, there is no danger of contracting guilt, nor of making our faith of none effect: pray view, *Rom.* 3. 3. 4. What if some did not believe, shall their unbeleife make the faith of God, of none effect, in such as believe? God forbid: See how the Apottle sets a note of abomination on the practise of many, who feare pollution from others polluted: a sinner is not as the Plague in duty, but in practise and imitation, as a sinner.

Thus much for reproofe and terrour to such as despise the publick ministry of the word, which is Gods ordinary meanes, to bring in Soules to God, they despise not man, but God, so shall receive at the length, the greater condemnation.

#### Use. 6.

Is it a Gospell position, amply cleared out of the word of God, that the

the knowledge of life and salvation is ordinarily wrought in men and women by the preaching of the Gospel.

Then in the first place here is Counsell.

1. To us that preach the word, namely so to preach, and so to leade our lives, that neither our persons calling, or Gods Ordinance be despised to this end.

First we must be *eruditi* learned, skillfull workmen, able to hold forth all the parts and dimensions of right preaching, both in respect of explanation, and application, giving to every hearer his portion, affording milk to Babes in grace, and strong meat to strong men in Christ: we must be skillfull workmen, not only able to lay the foundation, but wisely to build upon it, not Hay & stubble, combustible matter, not frothy stuff, but Gold and Silver; we must not offer our hearers stones to choke them, but Bread to nourish them; not Serpents  
but

<sup>2</sup> Tim. 2;  
15.

but Fishes, otherwise we prat with *Baal*, and not preach with *Paul*; 'twas well said of one *Dum discipuli veritatis non sumus, magistri erroris sumus*. Ignorant teachers are the masters of error, while they are not the Schollers of truth.

Secondly we must be *pii* holy men of sanctified lives, and heavenly conversations, else God will say to us, *Psal.* 50. verse 16. what hast thou to do to take my word into thy mouth, and hatest to be reformed &c? Every sinner reprov'd, will be apt to say, Jesus we know, and *Paul* we know, but who are ye? Albeit that which we preach be truth, yet it becomes not unsanctified lips, and Christ may say to us as once to the Divells that confessed him, Hold your peace, *Marke* 1. 24. we must not imitate scribbling schoole Boyes, which writing faire with the forefinger: and blots it with their hind finger, this is to be *gravis in sermonibus*, and *prævus in moribus*, a Saint in the pulpit, and a Devill out; like to many, who preach of Heaven, and live as if they meant

meant never to come there, who preach up holinesse, and deny it in practise, yea persecute it in their private language and living: and those that are the holiest, are in their eyes the vilest, these turne *dispensationem* in *dissipationem*, gathering into scattering abroad. I desire all that preach the Gospell to dresse themselves every morning by that looking-glasse, fitted for them by learned *Paul*, *Rom. 2.* from 17, verse, to the end of the 24.

Thirdly, we must be labourers, not loyterers in Gods Vineyard, *Math. 9.* 38. not such as *Bernard* complained of, in his time.

*Sine cura cum pervenerunt ad Curam*, as we are Sheapherds, so there is allowed a scrip of maintenance to live on, and a staffe of sanctity to live by, and a whistle of pure and shrill doctrine to quicken the flock: what ever becomes of the scrip, we must not part with the staffe and whistle, unlesse with *Judas*, we mind only the purse, and having the fleece, care not if the Devill take the flock: too many such Judasses there

are,

are, the Lord discover them: my Brethren, we must imitate *Jude*, not *Judas*, preach to the flock, not prey upon the flock, pray with and for, not prey upon; we must imitate oxen in the Poet.

*Sic vos non nobis fertis aratra Boves*, we must labour for others, more then for our selves, seek them more than theirs, their good more than their goods, albeit, *the labourer is worthy of his Hire*.

Then againe in the second place, as here is Counsel, so here is also discovery to us of *Levi* his Tribe: my Brethren would you know assuredly, whether ye are faithfull preachers, yea or no then your learning, labour, and religion will discover you to be such as *Epaphras* was, for he was,

1. *Dilectus*, Deere or beloved, *propter sinceritatem in docendo Evangelio*, for his sincerity in preaching the Goll.

2. *Conseruus*, St. Pauls fellow Servant, *propter idem munus, Evangelizandi*.

3. By



3. By calling he was a Minister of Christ; by quality, a faithfull Minister.

4. By end, or his end in preaching, was for their Salvation, not for applause to get a name, or to enrich himself, but to win them to God; he did not seek to tickle the ear, but to reach the conscience: Conversion of Souls was his aim, he sought not to please men, but Christ, *Gal. 1, 10*. Now are ye such? then ye are faithfull Ministers: view, *1 Cor. 4. 2*. Tis required in dispensers of the Word, that they be found faithfull, that is, seeking to glorify, their Lord, in saving the Souls of their hearers, *1 Cor. 10. 33*. Such an one is a preacher indeed, who observes *St. Pauls* advice to *Timothy*, *1 Tim. 4. ult.*

Take heed to thy self, and unto thy thy Doctrine, continue in them, for in so doing, thou shalt both save thy self and them that hear thee: and as tis recorded in, *1 Tim. 4. 20*. keeping that which is committed to thy trust, that is, to keep sure and wholsome Doctrine, avoiding vain bablings, and  
 L janglings

janglings about idle questions, and  
 oppositions of Science falsely so cal-  
 led, That is, bootlesse quarrels of So-  
 phistry, which carry a shew of learn-  
 ing and knowledge, but is *revera*, no  
 better than frothy ostentation, else it  
 may be said of thee, as a of deboist and  
 sinfull Painter *Pulchrum hominem  
 pinxisti pictor fadus*; thou hast indeed  
 preached a Sermon, but the preach-  
 er is filthy. Twas once a Proverb, I  
 love *Galbas* wit, but not his compa-  
 ny. I love the Sermon but not the  
 Preacher. Therefore thou hast need  
 take heed to thy selfe, and to thy  
 Doctrine also.

Then in the third place, as here is  
 counsell and discovery, so also com-  
 fort for all faithfull Ministers, that  
 albeit you have great cause to cry out  
 with the prophet *Esaiah*, *Esay. 53. 1.*  
 Lord who hath beleevd our report,  
 and to whom is the Arm of the Lord  
 revealed, and with the Apostle *Peter*,  
 Master, we have fished all Night and  
 have caught nothing, yet he is nigh  
 that justifieth you, your work is with  
 the Lord, and your labour with your  
 God,

God, *Esay. 5. 8.* You can but *Docere* teach, instruct; tis Gods part, *Flectere*, to bow and bend the heart: well may your tongues move like Organ pipes, yet tis the breath of the Lord which converts: view *Rom. 9. 16.* *Habet cathedram in cœlis, qui corda docet*, and if He speak not to the conscience, all your speaking is in vain.

In the Second place, as this Doctrine affords counsell, discovery, and comfort to preachers; so it affords the like to hearers.

First, as touching Counsell, be diligent hearers, wait at the posts of Gods House, and hang upon the Priests lips for knowledge. Here in you wil shew your selves to be as new born borne Babes desiring the sincere milk of the Word; not for forme, but for power; not for formality, but for spirituall growth. I beseech you take all opportunities of getting Grace, in the assiduous use of Gracious meanes; and prize the Gates of Zion, as your Maker, above all Jacobs goodly tents; prefer publike worship

before private duty & Devotion; and let not private thrust out publike, for this is the most solemn part of Gods worship: pretend not a living above Ordinances, in the contempt of them, as if Christ within thee, the hope of glory, were enough, as thou pretendest, Christ is such in thee; for *nisi Christus prius sit in aure, non erit in corde*, if he be not in thy ear first, he will not be in thy heart. Therefore faith is said to be acquired by hearing, *Rom. 10*. No wonder he that hath ears, is urged so often to hear, *qui habet aures audiat*: pretend not any one of the former pleas of shifting, nomina-  
 nall Christians; and view often, *Heb. 12. 25*. See that ye refuse not him that speaketh; *ad verbum*, See that ye shift not off him that speaketh, if you do, God will shift you off at last, with a *non novi vos*, view often, *Heb. 2. 2, 3*. Let not the Devill in-  
 rice you to lie at home, or to visite your fields, when you should visite the Almightyes face, in the Beauries of holinesse, neither let carnall Neighbours or acquaintance detain you, for with  
 the

and he carnall, you shall be carnall. Tthis  
 as well known of our Saviour who  
 would not permit his new Disciple to  
 leave him, albeit but *pro tempore*, to go  
 and bury his father: if they wil be ig-  
 norant, let them be ignorant, but do  
 thou and thine, and with thine, serve  
 the Lord: be not *primi* at a feast, and  
*extremi* at a Sermon, this will evi-  
 dently declare, thou labourest more  
 for the meat that perishes, then for  
 that which indures to eternal life, and  
 that thy care is more for thy body  
 than thy Soul, thy All, as *Plato* calls  
 it.

Secondly, in hearing Gods word  
 take heed how thou hearest, and what;  
 look not only to the matter, but man-  
 ner for God never intended his Ordina-  
 nce of preaching, for formality, nor  
 for an empty Sound. You must hear,  
 as those which heard *John*, And what  
 must we do? And as those which heard  
 Saint *Peter*, And what must we do to  
 be saved; this is a taking heed to Gods  
 Word, according to *Psal. 119. 11.*  
 Still Remember thou be not a forget-  
 full hearer, for this is a cursed hearing.

and a fruitlesse hearing, nor a bare hearer, for not blessed are they that hear onely, but they that hear and do, practise, and obey: For obedience is better than sacrifice: I pray remember, how that profession of the truth and the practise of Christianity is the *Esse*, and Soul of a Christian hearer. One sayes well, a Christian must have all the Arts in some measure, as Rethorick, which is the art of speaking well, Logick the Art of Disputing well, Christianity the Art of living well: therefore sayes one, of all the Arts, there is none like the Mathematicks: because it consists most in demonstrator. Christians must not be all tongue but hand also, nor all ear but heart also: intimating, that they must be Actors and Factours, 1 *Per.* 3.10. For if they can write well, preach well, talk well, yet not live well, but ill, they are as the Jews to us, friends in their books, but enemies in their Hearts: or as Toads, with precious stones in their heads, but venome in their veins.

In the second place, As here is



afforded counsell, so discovery also:  
 would ye know whether ye are sound  
 Christians, then as Gods Ministers  
 love to prophesie: so ye love to  
 hear prophesie as the childe cries  
 after the Pap, so ye cry after the  
 Word: view *Prov. 2.3.* you had ra-  
 ther be one day in Gods house in  
 Bethell, than to be a thousand else-  
 where: But if on the contrary, ye  
 had rather be in a Taverne, or Tap-  
 house, then at a Sermon, in a Market  
 or Faite or profane meeting, then in  
 Gods house, if you had rather have a  
 Pop in your hand, than a Bible, then  
 I look on you, as on such as are rea-  
 dy to be put beside the Ladder, or as  
 infected persons with the plague, on  
 whose doors is set, a Lord have mer-  
 cy on them, or as condemned Male-  
 factors. I tell you, if you be at that  
 passe, as thousand miscreants are, who  
 doe *execrare legem quam emendare vi-*  
*tiam, odisse precepta potius quam vitia,*  
 curse the Scriptures rather then re-  
 forme your life, hate Gods precepts  
 more than your sins, casting Gods  
 Word behinde your backs, hating to

be reformed, you are more fit for Hell then Heaven, the society of Devils, then of Saints: look to it, notwithstanding your specious pretences, you are none of Christs sheep, for they hear his voice, and obey him, but goats rather, to whom Christ will say one day, when he will come in the Glory of his Father, Go ye cursed &c. In the interim, repent, repent, else ye Gospel-despisers, ye rather, God-despensers, yea shall be damned with the severest and most certain damnation, *John. 3. 19.*

In the third and last place, here is also afforded sweet comfort and consolation. Not to all that hear preaching, for some shall preach and be damned, and some shall hear and be damned also; and the reason is, because their lives are not counterpain to what they preach, and to what they hear, view *Mat. 7. 21. 22.*

But here is comfort for essentiall hearers, that hear and beleeve, that tremble at Gods Word, that hear and do thereafter, whose conversations comments upon the Scriptures: view

1. Pet. 1. 10. if you do these things, ye  
 shall never fall, that is, ye shall not  
 fall for ever: tis true, ye may fall into  
 the Hell of affliction, for Judgement  
 must begin at the House of God but ye  
 shall never fall into the hell of hells:  
 pray mark, not if ye think or say, or pra-  
 ctice of these things, but if ye do. David  
 brands a wicked man with this mark,  
*Noluit intelligere ut bene ageret* he  
 will not understand that he may do  
 well truly the reason why he will not  
 understand, is because he will not  
 bear. I conclude with Saint James,  
 Chap. 1. vers. 22. *Be ye doers of the*  
*Word not hearers onely, deceiving your*  
*own selves. Persius* layes excellently,  
*De virtute loqui minimum, —*  
*—virtutibus uti, Illic labor, hoc opus est.*  
 Tis a facile thing to prattle of ver-  
 tue, but an Herculean labour to act  
 vertuously, tis not enough to say,  
*Credidi & ideo locutus, Sed credidi &*  
*ideo operatus:* to such Christ will one  
 day say, to their eternall comfort, *Euge*  
*bone serve, Well done ye good and faith-*  
*full servants, enter into the joy of your*  
*Lord and Master.*

*A Postscript.*

**M**En and Brethren, to the end, what I have delivered, may take place, Authoritatively in your Spirits, avoid these errors, which I have undertaken, though grace given me, to confute and confound.

The first error is this. That the Scriptures are not the word of God, this is one Masse of the Quakers Lieven; as damnable, and as dangerous as that of the Scribes and Pharises, of *Math. 16. 6.* which our Saviour advises his Disciples to beware. But by way of confirmation, view *Rom. 15. 4.* Whatsoever things were written aforetime, they are written for our learning: wherein observe,

1. *Quid, what.* It is written. This holds forth the Authority of the Scriptures, they were written, not by humane invention, but by divine inspiration *Exodus 24. 4.* And as they wrote, so they spake, *2 Tim. 3. 16.* *2 Pet. 1. 22.* in which the Penners of the Scripture renounced all affection, and

and delivered the true message, even against their own reputations.

2. *When?* Aforetime. This holds forth the Antiquity of the Scriptures, *St. Peter* layes, in old time, *2 Per. 1. 22.*

3. *Why.* For our learning. This holds forth the profit and utilitie of the Scriptures. Then it followes, *That by patience and comfort of the Scriptures, we might have hope: which notes,*

1. That patience and comfort arise out of the Scripture; or patience arises out of the comforts they afford.

2. That hope of eternall glory in Heaven, arises out of that patience which is drawn out of this well of consolation: to this purpose, *David* sings, *Psal. 119. 92.*

The second error is this. That he that preacheth by a Text of Scripture is a Conjuror. But by way of confutation, did not our Saviour preach by a Text of Scripture; surely they dare not cast this *odium* on Him: but what will not they do, that put him out, and put themselves in for Jesus, and  
for

for Christ. Pray view *Luke* 4. from the 14. to the end of the 27. and there you shall find Christ preached in the Jewish Synagogues; and in the 18th. verse, you shall find, he took a Text out of *Isaiah* the Prophet, being the 61. chap. of *Isaiah*, and the first verse: compare this 4th of *Luke*, and 8th verse with the 61. of *Isaiah* and the first verse, and you shall find, Christ took a Text of Scripture, and then descanted upon it, or paraphrased upon it, as we do when we preach, yet neither he our Master, nor we his Disciples are Conjurers.

The third error is this, (they say) that they cannot sinne, but are already perfect in this life. But by way of confutation:

1. Saints sinne not *ad Mortem*, to Death and Hell, *1 John* 2. 9. but they sinne *ex infirmitate* out of infirmity, and have sinne in them, and the matter of all sinne, *1 John* 1. 8. view *James* 3. 2. *Eccles.* 7. 20. *Rom.* 7. at large.

2. Saints are not perfect in this life. St. *Paul* confesses ingenuously  
he



he was not, *Phil.* 3. 12. 'Tis true *St. Paul* in *Phil.* 3. 15. sayes, Let as many as be perfect, be thus minded, &c wherein the *Philippians*, are said to be perfect, not absolutely, and simply, but comparatively in respect of the weak, who are to be borne with, by those that are more strong, this must needes be the meaning of *St. Paul*, else he had wrote a contradiction, denying perfection to himselfe, verse 12. and affirming it of others inferior to himselfe, verse 15. Also 'tis true our Saviour in *Mathew* 5. and last verse, advises us to be perfect, as our Heavenly Father: this note (as) is not a note of equality, but of quality, not of measure, but of sincerity; this is not tending to a perfection of degrees but of parts: 'Tis true, the Saints are said to be perfect;

First. But not as God, *Job.* 4. 17, 18, 19. the creature cannot equalize the Creator.

Secondly. Not Legally perfect; for by the deeds of the Law, shall no flesh be justified, *Rom.* 3. 20. this truth the Apostle makes an *Axiome*, and

all mans Righteousnesse is but as filthy raggs, *Esay* 64. 6. and when we have done all we can, we are but unprofitable Servants: and this we are bound to confesse by our Saviours injunction, and if this was enjoined his holy Disciples, much more us, whose graces are more dimme, and finnes more perspicuous.

Thirdly not in respect of a totall freedom from sinne, for our Saviour taught his Disciples to pray for pardon of sinne in *oratione Dominica*, and in them, us now; *qui miseri cordiam petit meritum et perfectionem negat*; he that is bound to pray for pardon of sinne, denies merit and perfection.

In a word. There be two degrees of perfection. 1. Perfection in substance, and this is when a man doth sincerely indeavour to performe perfect obedience to God, and not in some, but in all his Commandements. this is *Evangelica perfectio*, and this consists more in will then in work: see it in *Paul. Philip.* 3. 12, 13, 14. and this is all the perfection a man can attaine to in this life; namely to

to see his imperfection, and to bewalle it, and to strive after a greater measure of perfection. 2. Perfection in the highest degree, as to be sinlesse, for matter, essence, thought, and fact: to be able to fullfill all righteousness to the least Iôta, none could do or can, but he that is perfection it self like to us in all things, sinne only excepted.

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FINIS.

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